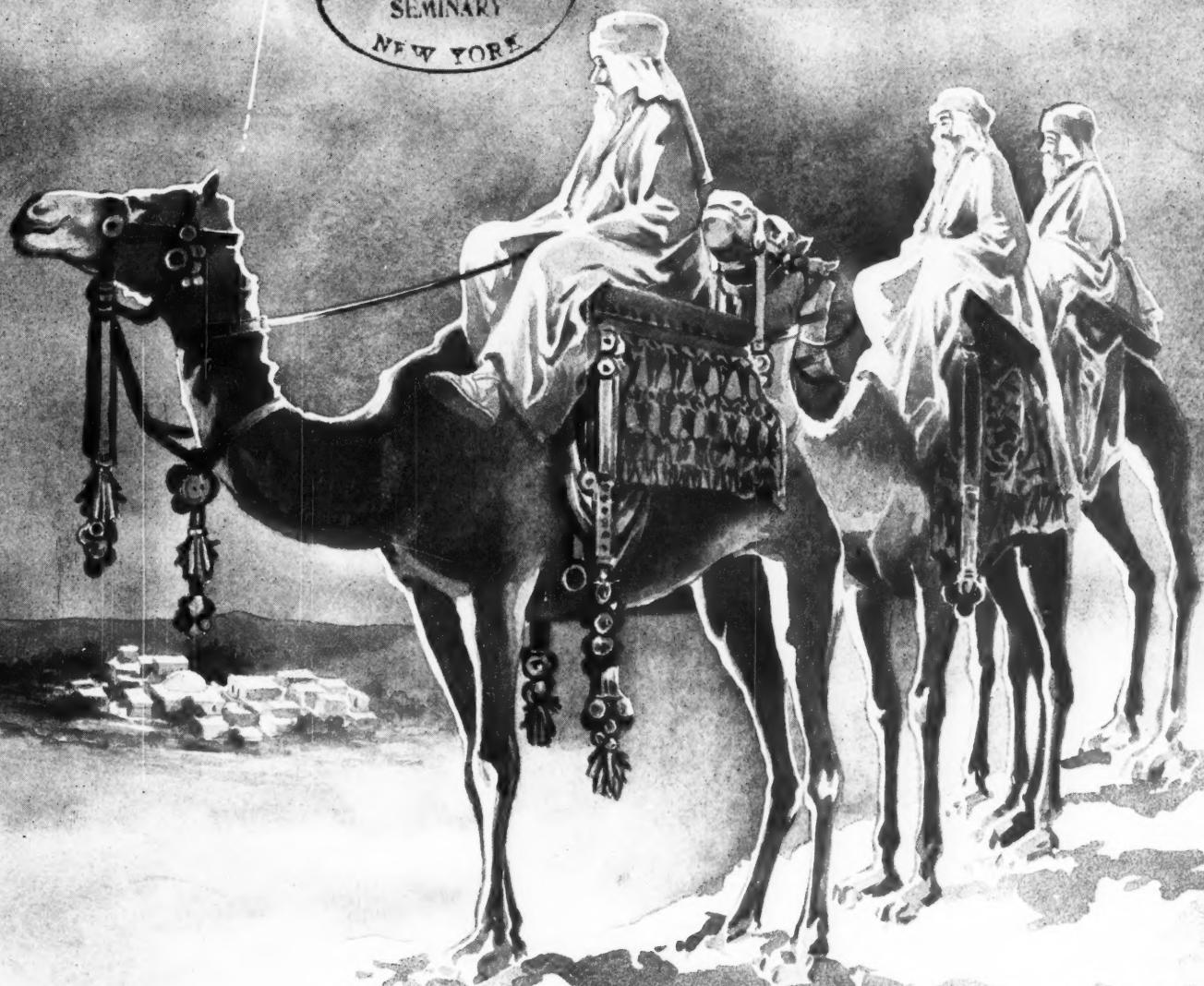
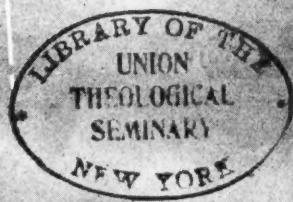


MOODY BIBLE INSTITUTE MONTHLY

December, 1924



NOV 29 1924



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Vol. XXV.

DECEMBER, 1924

No. 4

Editorial Notes: Our Christmas Issue; "D. L. Moody and Fundamentalism;" A Challenging Appeal; "Al" Smith's Theology; Darwinism Has a New Foe; Radio and the Rural Church; "Exhibitionists;" The Cigarette Evil; God in the Elections; Watch-Night.....	149	
Concerning George Adam Smith.....	Editorial.....	149
The Self-Consciousness of the Infant Christ.....	Wm. R. Nicholson.....	151
Poems for Christmas and the End of the Year: A Peace Plan by the Prince of Peace.....	Lillian M. Weeks.....	152
The Old and the New.....	Fred Scott Shepard.....	152
That Holy Night.....	Laura Jeanette Larson.....	152
Life.....	Alberta Ackley.....	152
What Shall I Do With Jesus Which Is Called Christ?.....	S. P. Long.....	153
Eve and the Apple.....	J. Worboys.....	155
The Crimson Thread, or the Supreme Fact of the Atonement.....	Mrs. Homera Hodgson.....	156
The Apostles Creed Is the Test.....	W. Graham Scroggie.....	158
Correspondence on Pacifism and War.....		159
On the Use of Fragments.....		160
God's New Step for Israel.....		161
Topics for the Week of Prayer, January 4-10, 1925.....		162
Our Monthly Potpourri.....	J. H. Ralston.....	163
Young People's Society Topics.....	John C. Page.....	169
Practical and Perplexing Questions.....	Grant Stroh.....	171
International Sunday-school Lessons.....	P. B. Fitzwater.....	174
The Whole Bible Sunday-school Course.....	James M. Gray.....	179
Missionary Department.....	Robert H. Glover.....	185
For Sermon and Scrap Book.....	William Norton.....	188
The Evangelistic Field.....	S. A. Woodruff.....	191
Book Notices.....		196
Moody Bible Institute of Chicago.....	Mrs. Newton Wray.....	203
The Gospel in Print.....	William Norton.....	206

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December, 1924

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Moody Bible Institute Monthly

Moody Bible Institute Monthly

DECEMBER, 1924

EDITORIAL NOTES

The Light of Life, supernal,
On Christmas came to earth,
That light and life, eternal,
In you might have re-birth.

—Fred S. Shepard.

+

We have a holy ambition that our Christmas issue may greatly exalt the person of our adorable Lord and Saviour Jesus Christ, the first of our contributed articles bearing an example of our meaning. That article, "The Self-Consciousness of the Infant Christ" was a sermon preached by the late Bishop William R. Nicholson, D. D., years ago, before the present agitation of the doctrine of the virgin birth of Christ, but nevertheless, it deals a stunning blow to the ungodly denial of that truth. It is here published for the first time, and will be found to be an unique treatment of its subject and a rich spiritual feast.

Following Bishop Nicholson's sermon, we have another sounding a more evangelistic note, by the Rev. S. P. Long, D. D., of this city, who deals with that great text which has won so many souls to the Saviour, "What shall I do then with Jesus which is called Christ?" Our prayer is that it may speak with its old-time power to the unsaved.

Some of our readers, however, may be more impressed with Mr. Worboys' method of dealing with the dying skeptic in the story of "Eve and the Apple." We call it a Christmas story, for it is truly such, and we are not without hope that some other skeptic may find it to be the means by which this Christmas in the earth may become for him a Christmas in the soul.

Mrs. Hodgson's homily on "The Crimson Thread" has been held for some time waiting a fitting opportunity to see the light. Its appropriateness for a Christmas issue is seen in the fact that our joy and happiness in the nativity of Christ is that which is reflected back from the cross on which He bore our sins in the body which was prepared for Him.

We need say nothing about our page of "Poems for Christmas and the End of the Year," which will speak for itself, but we have held back our final word for Mr. Scroggie's admirable article, which we have entitled, "The Apostles' Creed Is the Test." Its words of soberness and truth are of great value in the stress and strain of our present contention "for

the faith which was once for all delivered to the saints."

+

The Christian Work, a Modernist journal, published in New York, contained a long article in its issue of April

19, 1924, entitled, "D. L. Moody and the Origin of Fundamentalism."

"D. L. Moody and the Origin of Fundamentalism" It was written by a Baptist minister of New Jersey, and contained statements not only erroneous and untrue, but which were calculated to do, and we believe were intended to do, all the harm possible to the Moody Bible Institute of Chicago, which D. L. Moody founded. Nevertheless, the Institute would have paid no attention to the article had not the editor of the paper said that the facts it contained were "well authenticated."

For this reason, Mr. Henry P. Crowell, president of the Board of Trustees of the Institute, addressed a letter to the editor, pointing out seven particulars in which the author of the article had erred.

Mr. Crowell's communication was published in *The Christian Work* July 12, but accompanying it was a second article from the Baptist minister in which he went over the same ground in about the same way.

Not yet satisfied, the minister prepared a third article, a galley proof of which was sent to Mr. Crowell by the editor of *The Christian Work*, saying that he should be glad of any comment he had to make. Mr. Crowell had a comment to make and mailed it to the editor.

The third article was printed in *The Christian Work* of October 24, but Mr. Crowell's comment did not appear with it. For that reason we feel justified in publishing the latter herewith. It reads as follows:

"August 14, 1924.

"Editor, *The Christian Work*,
70 Fifth Ave.,
New York, N. Y.

"Dear Sir:

"I have yours of the 1st enclosing proof of an article you are planning to print with the title 'Dean Gray and Fundamentalism,' concerning which you say you should be glad of any comment I may have to make.

"This article you speak of supplemented earlier statements on the same general subject which were made by

the same correspondent. To those earlier statements I replied in your issue of July 12, citing certain misstatements of facts which they contained, and my comment on the article you now propose to print is that my reply in yours of July 12 still stands and is unshaken.

"Your correspondent in this article, as in his former one, is drawing conclusions based on erroneous premises. It is not charged that he is aware of this but nevertheless, it is true. These erroneous premises could be pointed out, but doubtless neither you nor your readers would consider the necessary space worth while.

"I remain

"Yours very truly,
"Henry P. Crowell."

+

The Southern Methodist of September 17, said:

"The taking of money given by the followers of Christ to extend scriptural Christianity in benighted pagan lands and deceptively using it to scatter abroad among heathen peoples a rationalistic naturalism, is one of the monster crimes of the ages, and we do not doubt that the Master will so pronounce it in the judgment."

We agree with our contemporary. We have said the same, though perhaps in milder language, about some of the schools of learning in this country, and have been roundly rebuked for it by modernistic journals, but the fact remains. We can only hope that these serious warnings will be heeded by evangelical givers of the present time. The consecrated money thus perverted is gone and cannot be reclaimed, but it is possible to prevent other money from going in a similar direction.

The same journal, *The Southern Methodist*, believes that there is a great opportunity open at this time to southern Methodist laymen who believe in the whole Bible, to see that ample funds are available to make a vigorous fight to save the denomination from Modernism and unification. "What is the use," it asks, "of putting money into schools and into the hands of boards to scatter a skeptical liberalism over our own and other lands?" It mentions one southern gentleman who is generously spending his earnings to avert the impending disaster and it asks whether there are

not others ready to share with him in this Christian work.

The editor is right in saying, that no more challenging call than this has come to the followers of Christ possessing financial resources in any land or any age. Let all such rally, in the name of God, to the support of colleges, seminaries, Bible schools and missionary enterprises, that are really witnessing to the Christ of the Bible and seeking the salvation of the lost.

* * *

Governor Smith, familiarly called "Al" Smith, made a speech at the New York State Democratic Convention last fall in which he said that

"Al" Smith's Theology
the ten commandments could be reduced to two. How he came to think of the ten commandments in such an atmosphere may be left for his political opponents to puzzle over. But even one of his best friends, *The New York Evening World*, could not imagine what he meant by saying that the ten could be reduced to two. Of course, the *Evening World* has a religious editor, but he cannot be expected to know everything, and so he asked the governor to elucidate, and the governor did so. He referred him to the words of Christ in Matthew 2:34-40:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

"The theory is," said the governor, "that if a man loves his God with his whole heart, mind and soul, and loves his neighbor as himself, he cannot commit any of the sins enumerated in the ten commandments handed down to Moses on the mount."

This is good theology without regard to politics. But the question arises as to whether any man since the fall of Adam has ever kept those two commandments except Jesus Christ Himself? And what is more, if those two commandments comprehend the whole ten, and Jesus Christ is witness that they do, then who among us has not been guilty of breaking the whole law of God? Is there any sin comparable with that of failing to love the Lord our God with all our heart, and soul and mind, and our neighbor as ourself?

This is what is meant when we speak of a man as being lost, for surely that man is lost and under the wrath of God who has broken all His commandments.

And now, how may a lost man be brought back into fellowship with God? How may his soul be recovered? It was to accomplish this that Jesus Christ came into the world. He perfectly kept the law, not for Himself, for as the eternal Son of God He was above law, but He kept it for us. He did more, He paid the penalty for our violation of the law, or as the Scripture says, He was made "sin for us, who knew no sin,

that we might be made the righteousness of God in him" (2 Cor. 5:21).

The man who believes this, who in his heart accepts the testimony of God concerning Christ, is a saved man, a regenerated man, and begins from that moment to walk before God in newness of life. He then begins to love God and to love his neighbor, and "old things are passed away, behold all things are become new" (2 Cor. 5:17)!

It was perhaps a fortuitous remark of the governor at the State convention, but it has given us a great text for our Christmas issue, and who can tell how God in His providence and grace may yet bless it in the salvation of souls over the earth!

* * *

It raises its head in the theater not in the church. "The drama," says one of its representatives, "used to deal in those fundamental matters in **Darwinism** which all men meet, asserting continuously the sense of human value and dignity, but now the old proud belief in mankind has received a shock." The speaker is Mr. Halcott Glover, an English playwright, before the Institute of Arts and Sciences, at Columbia University, reported in the *New York Times*. As he expresses it, Darwinism has thrown men back on their original animal natures, and hence there is no use any longer of thinking of them as by nature gentle, rational and "created equal." The law of their being now is tooth and claw, survival of the fittest, the world to the biggest bully. This is called "realism" in literature, and realism whether in literature or the drama, as the speaker said, "narrows men down to the idle or the base."

Such thoughts as these have frequently passed through our minds as we have pondered what are called the "comics" or the funny pages of the daily newspapers. What a picture of humanity they present, so low, so dull, so depraved, so beastly! How can intelligent human beings, created in the image of God, enjoy them and permit their little children to feast upon them! It has been well said, that "art enables men to see themselves, and as they see themselves so will they act." If the "comics" are art in any form, and we suppose they are so considered, then how do men see themselves in them, and how will they be inclined to act?

We quote the English playwright again in saying, that:

"Man must re-assert his manhood. The setback of Darwinism must be retrieved. In every age affairs turn on what answer we give to the question, What is man? Human thought is human destiny. The animal lies in wait in our natures. Shall we feed it with our own bodies, or whip it back to its lair?"

May God help Christian ministers and Christian editors to perform their duty in this matter, and with all boldness to proclaim His Word, that men may be brought back to realize their heritage and begin to live worthy of it through their faith in Christ.

Like ourselves, some of our readers may have been interested in a recent "digest" of this subject which appeared in *The Literary Digest*.

Radio and the Rural Church The editor began by saying that services by radio may save the country church from the slow dissolution said to be threatening it, but he seemed to end by showing the very opposite; namely, that to the extent radio is used the country church is certain to be dissolved. He quoted a writer who attended service in "a village meeting-house" where the music was "monstrous," the Scripture read "ignorantly," the prayer an "insult" and a "slander" and the sermon "worthless," and who, with "rhetorical indignation," asked how long people in "remote rural communities were going to endure such services when they can get something really worth while (by radio) for less trouble and expense?"

We cannot prophecy how long they are going to endure such services, but we can prophecy that when radio takes their place it will bring its own problems. It is likely to do away with the divine ordinances, with the undershepherd and with the assembling of the saints together "exhorting one another, and so much the more as ye see the day approaching." It will do away with evangelism, we fear, and ultimately with the visible church itself as originally conceived and propagated, substituting in its stead a few power-houses equipped to grind out the mechanical performances of actors and actresses chosen for their oratorical and artistic gifts.

In our opinion the substitution of radio worship for the present order would, in the end, be the death of Protestantism and leave Roman Catholicism master of the field. Can any one imagine that the papacy would leave its people in the remote rural communities to be ministered to by radio?

The writer quoted by *The Literary Digest* said, "We are on the verge of a tremendous revolution in the conduct of the rural church. Let's get ready for it." Install radios would be his idea. "Oh, that thou wouldest rend the heavens, that thou wouldest come down," is ours.

* * *

We never knew the word was used in such a connection until we saw it in the "How to Keep Well" column of

Dr. W. A. Evans "Exhibitionists" in a daily newspaper. He says the medical dictionary limits it to one who has an insane or neurotic compulsion to exhibit certain parts of the body to certain groups of people. We all are too familiar with this kind of exhibitionist. But the doctor applies the word also to the poseur of any kind, and there are many kinds, at the base of whose behavior is either self-aggrandizement or conceit. The man who builds the finest house in town is sometimes such an one, the woman who wears the finest clothes, and the preacher who puts forth the most spectacular advertise-

ment. These are all types of exhibitionists, types of behavior which feeds egotism, begets selfishness and trains the mind to be a poor judge of values.

The object of the doctor's article was to let the exhibitionist know that people have his number and that the tag put upon him is not pleasing to vanity. It was also intended to show that there is such a thing as training one's self away from such a habit, and that if it is not done the habit will become a mental malady, a kind of insanity and a curse. We commend his words of wisdom to all who need them.

* * *

The National Anti-Cigarette League is launching an educational and law enforcing campaign as a memorial to its founder, Lucy Page Gaston.

The Cigarette Evil Personal messages have been sent to thousands of educators, preachers, reformers and public men and women in the nation, urging them to influence all agencies interested in youth to protect them from indulgences in cigarettes. The headquarters of the League are 360 N. Michigan Avenue, Chicago,

Ill., where free literature may be obtained promoting the Clean Life Movement.

* * *

This magazine is not in politics but we believe we voice the feeling of most of our readers when we say that we breathe more freely since **God in the Elections** the last elections in our the own country and Great Britain. The strengthening of the conservative elements against the radicals in these two great English-speaking nations shows that God is still very much in the world as the real cause of its comfort, its kindness and its prosperity. As Dr. Porter said in these pages some months ago, while evil abounds, God still restrains. There is never any judgment until He gives men up to themselves and to Satan. When that day may come in the history of these two nations, He only knows, but may He grant us repentance to keep it off.

* * *

A former student of the Moody Bible Institute tells how 1923 was ushered in at Posados, Paraguay, with a watch-

night service, when seventy believers were on their knees supplicating God to answer prayer and remove some of

the difficulties that have hindered the church for years. Coincident with this story comes a report from the Great Commission Prayer League, that since that date, for every one of those praying seventy, a thousand souls in various parts of the world have been reported to the League as having accepted Christ as their personal Saviour! 70,000!

This year it is hoped and believed that there will be more watch-night meetings held than in any previous year for a long while. The Commission on Evangelism of the Church Federation of Chicago, issued a strong appeal this fall to the 800 churches of the city, to pray for a revival of spiritual and vital godliness, which it declared could come only by the Holy Spirit and which must be prayed down rather than worked up. The powers of darkness will totter, and thousands of souls will hear of Christ and be saved if the churches will respond to this appeal. And if what Chicago may do would be done the world over, who could estimate the result? Seventy thousand might be multiplied a hundred-fold!

Concerning George Adam Smith

Editorial

OUR July issue contained a quotation from the *Christian Monitor* referring to an address by Sir George Adam Smith, delivered at the General Assembly of the Presbyterian Church in Columbus, O., in 1918. The *Monitor* said that Sir George had "publicly acknowledged his departure from the Bible through higher criticism, and that he has now renounced its false position and accepted the Bible views." It then proceeded to give his words in part, and to express gladness and gratitude because of them.

One of our Canadian readers wrote Sir George for a confirmation of the *Monitor's* statements, who replied that, "as a whole and in every detail the article is a wicked fabrication—a lie from first to last."

Naturally our Canadian correspondent asked us to make haste to set our readers right in the matter, and this we at once started to do by asking the *Christian Monitor* for its authority. The editor had difficulty in tracing it, but finally sent us a page from *The Evangelical Christian and Missionary Witness*, of December, 1923, as the source of his statement.

It seems that the last-named journal also had been taken to task for copying the same statement from an Australian exchange a year earlier, and had felt the necessity of verifying it which it did in the following words:

"Sir George Adam Smith was present at the General Assembly of the Presbyterian Church in the United States.

December, 1924

He was asked to speak. The report of that address in *The Presbyterian* is before us: also a letter from the editor stating that it was made by himself at the reporter's table immediately below where Sir George stood. While not professing a 'word for word quotation,' it is in its substance absolutely correct, and it has never been gainsaid though published widely throughout the members of that Assembly for the last five years.

"The war was still raging when Sir George, referring to conditions, said:

"Our only hope is faith in God. We have gone back to the faith of our covenanting fathers, to the faith formulated by the prophets when passing through a period similar to this, to the faith in the sacrifices of God on Calvary, a substitution for us to satisfy divine justice. Christ never promised us political peace. He warned us that we should have tribulation, wars, famines, pestilence and earthquake. The peace He promised was internal peace, which Christ alone can give."

Since reading the words of *The Evangelical Christian and Missionary Witness*, of December, 1923, we have happened to see *The Presbyterian*, of November 3, 1921, which refers editorially to the same matter thus:

"Some of our readers have from time to time requested a reprint of a quotation made in this paper from the address of Dr. George Adam Smith, at the General Assembly of 1918, at Columbus,

O. Dr. Smith lost all his sons in that last awful war in Europe. He had been a chaplain and officer in the British army. With his heart full of sadness, he made his address at our General Assembly, which was listened to with great sympathy and almost reverence. The reporter for *The Presbyterian* sat at the reporter's desk just below where Dr. Smith was standing. He made a somewhat full report of his reception and his remarks, and among the others is the following quotation from the report which is the one requested:

"I have gone back to the faith of my covenanting fathers, to the faith formulated by the prophets when passing through a period similar to this, to the faith in the sacrifice of God on Calvary in substitution for us to satisfy Divine justice. Christ never promised us political peace. He warned us that we should have tribulation, wars, famines, pestilence and earthquake. The peace He promised was internal peace."

REV. W. GRAHAM SCROGGIE'S BIBLE NOTES

Beginning with January, 1925, Rev. Scroggie will write notes on the Daily Portions, issued by the Scripture Union, of London, England. He says that twenty-five years of study are to be put into these notes and he will furnish them for the next five years and they will constitute an exposition and devotional commentary on the entire Bible.

The Self-Consciousness of the Infant Christ

A Christmas Sermon by the Late Bishop Wm. R. Nicholson, D. D., of the Reformed Episcopal Church

TEXT: "He saith, a body hast thou prepared me."—Hebrews 10:5.

He said it. It is not merely that something was said, but it was He who said it. An examination of the context shows this to be the thing that is especially referred to. The text does not merely *describe* what He said, but repeats it in the formula of His own lips,—"A body hast thou prepared me."

The writer of the epistle to the Hebrews is here quoting from the 40th Psalm, and in that psalm Christ is the speaker throughout. The force of every word depends not only on its truth with regard to Him, but also on the fact that *He spake it*. This fact has marked prominence and was meant to catch our attention. It were as though the Holy Spirit said, "Here is a matter for you to especially consider and from which to learn something of great importance."

I

This, then, is what we are about to consider, not so much what was said, as that *He* (Christ) said whatever was said. That God prepared for Him a body is one thing, but that He said that God prepared for Him a body, is quite another thing.

Now *when did He say it?* The context answers: "When he cometh into the world, he saith, a body hast thou prepared me."

But when did He come into the world?

At the instant of His birth, of course.

His life afterwards was not a coming, but a remaining. It could not have been said of Him years afterwards, "He cometh into the world," because He had already come. He came into the world just when His body was completely prepared, therefore He said this at His birth. He may have continued to say it all along His subsequent course for all we know, but the point of the apostle's statement is, that He said it at the very beginning of His course. The infant Christ said, "A body hast thou prepared me." In other words, when He was born He said, "I am born!"

To be sure, His saying it was an inward thing, He *thought* it and was conscious of it, just as we sometimes speak of saying a thing in the heart. So far as we learn from the Gospels, He never audibly spake those words.

We do not suppose that He gave them voice as He lay in the Virgin's arms, but we must believe that He *inwardly* said them, that He had the sense of them, a self-consciousness in other words, which was according to these words:

"I have arrived in the world. But I have come in a body prepared or fitted. As being born of a woman, I am here, not as having a body only resembling that of Adam's posterity, but as bone of their bone, and flesh of their flesh. Yet, as being born of a Virgin, I am here without any of the inherited defilement of the race. Sacrifice and offering Thou wouldest not, *but* a body hast Thou prepared Me. I am here in the stead of sacrifices and offerings which are powerless, and am constituted the Lamb of God to take away the sin of

His being clothed upon with human nature.

By reason of that self-consciousness, Christ was pre-existent to His coming to this earth, and, at His coming, He retained and brought with Him His intelligence and consciousness. If He had the thoughts and feelings thus attributed to Him at His birth, then He must have been the translated and incarnate One. And conversely, if He were the translated and incarnate One, then He must have had some such thoughts and feelings at His birth. They are of the essence of an incarnation, a conclusion fully confirmed by other Scriptures if there were time to speak of them.

Our purpose now, however, is simply to consider the force of the fact of the self-consciousness of the infant Christ. His mere act of saying what He said, is in itself our great Christmas truth.

II

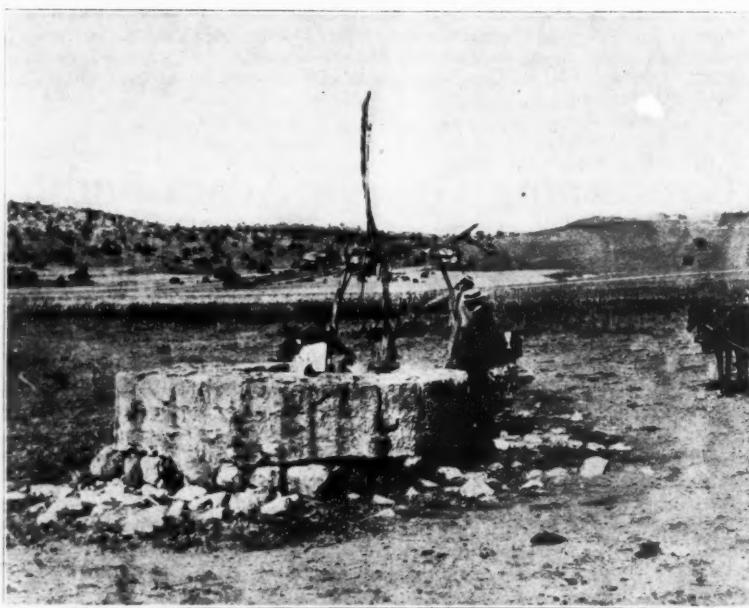
But there is a yet higher reach of wonder in that self-consciousness.

If, at His translation and incarnation, the intelligence and consciousness of our Redeemer were uninterrupted, then He must have brought with Him all the memories of His pre-existent self.

What were those memories? Certain of them are indicated in what He is further represented as having said. The context reads: "Sacrifice and offering thou wouldest not." That is the same as saying that He had already known, at the instant of His birth, of God's

thoughts and purposes. He had already known that God had no delight in sacrifice and offerings as such, and that He would have delight in something else. Accordingly, when He added, "But a body hast thou prepared me," He pointed to His human nature as the answer to that previous communication from God.

It thus appears as a part of His self-consciousness, that He had, prior to His birth, some important converse with God. This is plainer still as He goes on to say, "Then I said, Lo, I come to do thy will." He refers by the use of the past tense, "said," to a time prior to that at which He was now speaking. Before He came into the world, He had "said." That converse with God had been an interchange of purposes between them, the Father proposing, the Son



Time marks little changes in the Holy Places among those who dwell there
Wellmen drawing water from an ancient well in Nazareth.

accepting. And those communications between them were on the subject of His becoming a propitiation for our sins by being made a curse for us. No sinless creature, nor indeed any creature, might be compelled of God, or be absolutely required to do or to become this. Therefore, His own acknowledged freedom either to consent or to refuse, was a recognized element in those communications between God and Himself. He was Himself a high contracting party in the great transaction.

These then, were His memories, as He lay in the stable of Bethlehem. And although such memories may not in themselves warrant any sure inference of the exact place and rank of His pre-existent person, yet they raise a presumption to that effect. And thus in our now absorbing wonder, we become attuned to that which is elsewhere authoritatively stated by the prophet Isaiah, that the Child, Wonderful, shall be called the Mighty God. He was not a creature as He pre-existed, but the only-begotten Son of the Father. He was "with God and was God." And as He lay in the manger, in the human nature which the Holy Ghost had fitted to Him, He was "Emmanuel, God with us."

Even then, to the unapproachable greatness of such pre-existence did the memory of the infant Christ advance. He had been, as to the forming of the plan of our redemption, not merely some high contracting party with God, but His very fellow and equal. In a self-consciousness so conformable, and so loving and filial, in communion ineffable, God with God, did He review the proceedings which had eventuated in His incarnation, and re-affirm to His Father, out of His Bethlehem lowliness, His imperishable interest in the now accomplishing plan.

This self-consciousness did not preclude the fact of His perfect human infancy, its reality and its thoroughness. The deity did not absorb the humanity, nor the humanity absorb the deity. These were conjoined in *mutualness*, and the result of the union was that infinite wonder of the universe, the God-man. In the words of Milton,

"That glorious form, that light insufferable,
And that far-beaming blaze of majesty,
Wherewith He wont at heaven's high
council-table
To sit the midst of Trinal Unity,
He laid aside; and, here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house
of mortal clay."

III

And now consider how important this fact of the self-consciousness of the infant Saviour is made to appear.

We learned, at our introduction to the subject, how prominent in the text is the mention of His act of saying. The context further gives us the reason for this, when it says: "It is not possible that the blood of bulls and of goats should take away sins; wherefore he saith, when he cometh into the world, A body hast thou prepared me."

December, 1924

Why cannot the blood of brutes take away sin? Because they are brutes; unintelligent, unspiritual. Wherefore the true sacrifice for sin must be the opposite of that. So, "when he cometh into the world, he saith," that is to say, He was self-conscious, intellectually and spiritually.

But would the blood of any spiritual intelligence indiscriminately avail to take away sin? No, but only the blood of the God-man.

And how is His Godhead indicated in the text and its connections? Only in that He was self-conscious as an infant. Thus it is as marking the value of His blood, that the marvelous fact here stated is so important.

Not that we are dependent on that fact for our knowledge of the deity of the Saviour, but that it calls attention to His deity at precisely the instant when He actually undertook to do what bulls and goats cannot do. It is in just that item of spiritual intelligence, that His efficacy is contrasted with their inefficacy and uselessness.

The whole effect of this exhibition to us of the Saviour's spiritual intelligence at His birth is to make us feel how real and sure is the salvation that is in Him.

There are no Christmas joys worthy of the name which do not spring in the recognized value of His blood. Only he who has redemption in that blood, the forgiveness of sins, is radiant with the Christmas glory, which streams down upon him from the counsels of eternity.

IV

In conclusion: "When he cometh into the world, he saith." The apostle used the present tense, although he was writing many years after the Lord had gone back from the earth to His Father. This teaches us to keep before the mind the birth of Jesus as a present, living fact, and vividly to realize it as he has exhibited it in these words.

The substance of the statement, that the Father prepared for Him a body, may be found, many times, in the Scripture, but what is peculiar to the statement here is, the breathing through it of an eternal self-consciousness.

This makes of these words, perhaps, the most remarkable formal announcement of the incarnation in the Bible. They are the birth-anthem of the Infant Himself, "the very song of the newborn Babe," whose own wondrous music to the Father's ear should teach us the strains of truth and joy.

It is as if He had said, "I am become a Babe, yet I keep the memories of the past eternity. In eternity I listened, in eternity I gave My answers; and now in the fulness of the time, behold the accomplished result. I have now the kisses of My mother, but I came down to receive them from the far-off heights of My glory. The Magi with their offerings are at My feet, and the star points down to Me with its finger of light; the shepherds have come to

render Me their homage, and the angels have glorified Me with their chorus of praise; for thoug'h I am so passive here, it is My attested mission to make all things new. Those antecedent counsels of My Father and Me, taking root in eternity, have now blossomed in time; and I, the Plant of renown, of tint and shade a wondrous blending, am the fair Flower, at once of the Father's purpose and of My own acceptance and obedience. Onward hence shall I grow till, from having weathered the changes of this sinful time, I shall seem to have become as a plant out of dry ground, with no beauty that any should desire Me. But the falling of the flower will be the precursor of the fruit, and I shall burst forth in such richer life and power, as could only be drawn from such eternal roots, and bear in endless plenty the ripened redemption for the world. I come, My Father, to do Thy will, and hasten forward, through cross and shame, to the joy set before Me."

Such were the conscious harmonies of the wonderful Child. So did the Infant celebrate His own birth. And as He regarded His birth, so should we regard it. As in Him it was all fact and feeling, truth and realization, so let it be to us concerning Him. As therein He was the Father's Beloved, so, in our appropriation of Him, let us find our Father's delight and fellowship. For if the self-consciousness of such an one—"of wedded maid and Virgin-mother born"—has been preserved for us in attributed words, then is it meant that in those words we should hear for ourselves, as sounding forth to the Father's ears, all the felt eternities of wisdom, and power and love.

A BIT OF RUSSIAN ROMANCE

When A. J. Kliegerman, then a youth of twenty, refused to join the Russian army in 1911, he left his young wife at home in Ukraine and sought refuge in America, little realizing that they would be separated for eleven years. Soon after his arrival in the United States he learned of the birth of a little daughter. But during the World War communication with Russia was impossible, and believing that his wife and baby had been killed, Mr. Kliegerman employed his lonely days in assiduous study at the Institute and at the Presbyterian Seminary of Dubuque, Ia.

Having become an American citizen, he volunteered when the United States entered the conflict, and at the end of the war resumed his theological studies, was ordained, and accepted an appointment in Baltimore.

Then one day the long silence was broken when a letter from his wife arrived. She was living, but was under surveillance. She longed to join him in America with the little daughter whom he had never seen, but Russian authorities would not permit their departure.

Securing a passport at last, Mr. Kliegerman sailed at once for Russia.

(Continued on page 162.)

Poems for Christmas and the End of the Year

A PEACE PLAN BY THE PRINCE OF PEACE

By Lillian M. Weeks, Marietta, O.

The silent stars o'er Bethlehem do still their vigils keep,
Where once the angel choir sang to those who watched their sheep.
The message of that wondrous night has echoed down the years,
And stilled in many an anxious heart its worries and its fears.

The slow years pass since o'er the fields that blessed music rang.
O that our ears might hear again the song the angels sang!
Our hearts are longing for the day when strife will be no more,
When men will cease to think upon the strategies of war.

We rack our brains for ways and means of making strife to cease.
Would that we fully tried the plan taught by the Prince of Peace;
To go and preach the gospel until every nation hears,
And men acknowledge Christ as king in penitence and tears.

On that glad day our Lord will come to reign upon this earth,
And wars will end and liberty will have a greater birth.
O haste the day when Christ shall sit upon His rightful throne,
And every knee will bow to Him and His dominion own!

THE NEW AND THE OLD

By Fred Scott Shepard, Toronto, Ont.

The old year lies a-dying!
Its days, as winged birds,
Have swiftly passed away,
Ne'er to return, and now,
As faint winds sighing,
The last brief moments pass.
What hath it wrought?
Glad days with joy alight;
Sad hours when spirits grieved;
True services rendered,
As time did mark the place;
Strength for the passing hour,
And Love to point the way;
And now the parting comes—
Dear friend, adieu!

Another year, born all anew,
Comes quickly in. A bright,
Fair face, as of a child,
Greets all and in its smile
New hopes and aspirations dawn,
Which beckon on to untried paths.
Shall longing hearts therein
Find fruitage of sweet peace?
Shall strength and guidance be
That feet may stumble not nor stray?
Shall, nobler, better ways
Be here assured and motives,
Higher, truer, e'er hold sway
O'er base and ill desires?
If so, we call thee friend,
And royal welcome give.

THAT HOLY NIGHT

By Laura Jeanette Larson,
San Francisco, Calif.

One sweet still night the moon looked down
Upon a quiet, resting town,
Where in a stable, on the hay, a new-
born baby sleeping lay;
Unconscious that within His soul God
placed a closely written scroll
Which He was destined to unfold
Midst wonders that were manifold.
Unknowing that his words should fly,
like winged birds across the sky,
Two thousand miles across the sea. No,
little knew nor cared, did He
That holy night.

Small wonder that the angels sang
'Til through the heavens anthems rang;
For 'neath that cobwebbed stable roof
There was a Prince, new-born, aloof.
The One whose name shall conquer time
And reign supreme from clime to clime;
A God-sent message from above,
A living token of His love.
O holy night.

We thank Thee, Lord, that Thou didst care
Enough to lend Thy treasure rare.
He placed a torch in groping hands
That drove the darkness from sad lands;
He oped blind eyes that all might see
The glory of Thy majesty.
May all the world Thy praise resound
And glory unto Thee abound
On bended knee the earth thanks Thee
For that holy night.

LIFE

By Alberta Ackley, Danville, Ill.

When rudely from youth's plastic eyes
His dream of life is snatched and dies,
Unmasked, he sees his world, and cries
"God, is this life?"

When, without cause, the fairest go,
While death to sufferers comes so slow,
A novice in the world would know
If this is life.

When scenes about him tear his soul,
Disease gnaws men he thought were
whole—
Through countless ways war gets its toll,
Must this be life?

When he beholds the man of years
Who still can praise, though life was tears,
And not a cynic, smiles at fears,
Why is this life?

God sends reply to questioning man
"Can you not trust My greater plan?
Your time on earth is a brief span
That you call life."

"I made not worlds, that they should be
A place of pain, 'tis man's decree,
Life is not there, for I'm with thee,
Life is Eternity."

“What Shall I Do Then With Jesus Which Is Called Christ?” Matthew 27:22.

By Rev. S. P. Long, D. D., Pastor of the Wicker Park Lutheran Church, Chicago

A Christmas Sermon Delivered at the Opening of the Fall Term of the Evening School of the Moody Bible Institute

THAT is your question. Every one here tonight must settle that question, “What shall I do then with Jesus which is called Christ?”

I wish to spend a little time first of all to settle the question once and forever that you cannot do anything with Christ. Not anything. Some people seem to think that that is the great problem of the day, what shall I do with Christ? Let me remind you that you can not do anything with Him. How can you and I do anything with Him who made the worlds? I am profoundly impressed in the later days of my life with the false idea of teaching little children all about the babe that slept in the hay, and about the little Lord Jesus, and making that first impression and keeping it up until they are ready to say, after awhile, after all, He is only a little man!

Christ the Maker of the Worlds

I think John in his great Gospel tried to correct the thing I am speaking about. He noticed that the world in his day was beginning to question the little child born at Bethlehem, so he starts out by telling the people that in the beginning was God, like the Old Testament itself; and that God became flesh and dwelt among us, and that without Him was not anything made that was made.

Jesus Christ is really the Word that brought into existence the worlds. If we look at our own little world and study it carefully, and go around it a few times, and look at the wonderful mountains and the hills, and then remember that they are only a part of this earth, and that this earth is only a part of a great universe; if we remember that there are worlds which the most powerful telescopes have never discovered, and that all these worlds in all the universe wherever you may go were made by Christ, then what use is there in you and in myself saying, what shall I do with this world Maker? I can not do anything with Him. Can you? Not only is it true that the worlds were made by Christ, but it is true that in Him, and through Him, and by Him the worlds are preserved.

It was my privilege during the last twenty-five days to cross the Continental Pass three times on horseback and look down into those great gulfs in Glacier Park. I have looked at the Pyramids and I have crossed the Alps, I have been in eighteen countries in the last two years, but it seems to me I never saw a grander sight. I felt the very presence of God in going over their



Rev. S. P. Long, D. D.

swift currents in that great national wonder-field of the Almighty. And yet, my friends, I am not forgetting that those mountains are only cogs in a great world in which you and I live.

Christ the Preserver of the Worlds

And yet who is it that is preserving these worlds? I say the creation of God is not any greater than the preservation of the worlds after they were created. And who did all this and who does all this? It is Christ. What can you and I do? Nothing. Absolutely nothing.

It is not only true that we can not do anything with Him because of His power of creation and His power of preservation, but I want to say there is a time coming in every man's life, when he gets so weak and helpless that he can not lift his own hands. When that last hour comes, when the doctor steps back, and says, “I have done all that I can do for him,” when the relatives and friends walk on tiptoe, and say, “The end is come,” in that last hour when we come to pass out of this world into the world to come, what are we going to do with Christ? I can not do anything with Him, can you? Nothing.

They will lay our bodies down in the grave, they will say “Earth to earth, ashes to ashes and dust to dust,” and they will walk away with the hope that some day this same Lord and Master will come and raise us from the grave. I believe that. I believe, just as much as I believe anything in the world, that we are going to see God on the resurrection morning. And when He raises us from the dead, it is not a question whether we want to or not, every knee

must bow before Him, and what are we going to do with Christ in the resurrection morning? I can not do anything. What can you do with Him?

I am expecting, as we confess in the Apostles' Creed, that He is coming to judge the quick and the dead. I am expecting that He shall be the great Judge of the nations.

I am expecting that He shall be the judge of you and of me, and of those to whom we minister; but when that great Judge who knows all about us comes to pass His judgment, what are you and I going to do about it? I can not do anything. What can you do?

What Pilate's Question Really Was

But Pilate did not say, “What shall I do with Christ?” He knew that he could not do anything with Christ, and I want to make that clear to you tonight, by reminding you and myself that there is not a man on God's earth that could do anything with Christ.

But while that is true, let us not forget that on the other hand *we must do something with Jesus*. It is not a question whether we want to or not. Pilate said, “What shall I do with Jesus, who is called the Christ?”

I want to sound this note tonight, and if you do not remember another thing I say, never forget this—the question never was, is not, and never will be, whether Christ is divine; never! He always was divine, is divine, and He always will be divine. The question is this, is Christ human? And if Jesus is not the Christ, then we might consider the humanity of Christ, but we never can question the deity of Christ. That is a settled question. We have not got the question before the world today, about the deity of the Christ, but we have got the question about the humanity of Christ.

Authority of the Old Testament

Now, what must we do with Jesus? If you and I are going to be honest with ourselves, and with our God and with the world, we must investigate this Old Testament over and over and over.

Do not get the foolish notion that you can question the inspiration of the Old Testament. Jesus of Nazareth never questioned the inspiration of the Old Testament. He believed the Word of God. He did not say it *may* be, but it *must* be fulfilled, and I make a plea today for a more genuine study of the Old Testament, in order to investigate whether Jesus of Nazareth was the Christ or not. You can not have a

fixed faith without knowledge. You can not have a fixed faith without Old Testament knowledge. You can not settle the question what you must do with Jesus of Nazareth until you have gone through this old Book carefully and prayerfully to find the promises and watch them carefully, and see if they have been fulfilled by that wonderful personage known as Jesus of Nazareth.

What must we do with Jesus? We must not only investigate the Old Testament and the prophecies concerning the promised Messiah, but we must investigate the New Testament and study it carefully, study every witness, study every word, and look upon this Book as God's great revelation to man, telling us that the Christ that was promised in the Old Testament to become man, did become man, and that He was Jesus, born in Bethlehem, of the Virgin Mary.

The Virgin Birth

People say, "What is the difference whether you believe He was born of the Virgin Mary or not?" It is just this difference: in the first place, if He was not born of the Virgin Mary, then Matthew told a lie, and if he did not tell the truth in that instance I can not believe the rest of the Book. If He was born and begotten by a sinful father, then He was not a sinless Redeemer and I have no Saviour.

Do not give up the old Apostles' Creed, my friends. Hold fast to those fundamental truths that are taken out of the Word of God and put into that great document. And by the way, remember this: the only way that I know of uniting the Christian people on God's earth is by that old apostolic creed which is at the foundation of all faith by the students of the Word.

Make this Book a book in which God is speaking to your own individual soul, and read it for one purpose. First of all, is the Christ promised, the kind that came to us in the person of Jesus of Nazareth, and does this New Testament substantiate the fact that He is this promised Saviour, and if so, what will I do with Him?

His Bodily Resurrection

Well, I will not only investigate the Old Testament and I will not only investigate the New Testament, but I am going to investigate His death and resurrection. I want you to notice, as you read the Acts of the Apostles, that the apostles never preached without mentioning the resurrection of the dead. If Jesus of Nazareth was crucified on Calvary between those two thieves, as I verily believe He was, I want to know, further, if He died there and if He slept in that sepulcher at the foot of that great mountain, and if He slept there, did He rise from the dead? If He did not, what will I do with Jesus? I will reject Him. But if He conquered death and arose, and was forty days on earth and ascended to heaven, then what will I do with Jesus? Why, I will accept Him as the Christ man, the God-man.

You have got to do something with

Jesus of Nazareth. We have a great many people in the present day who just take Christ as their example. He was one of the best men that ever lived. I was riding with an Arab from the Nile over to Memphis,—and let me just give you this pointer: I had not been riding with him a half a mile till he tried to make a Mohammedan out of me! If we Christians had the persistence a Mohammedan has, to make Christianity known, like he does to make known his religion, we would turn the world upside down by the power of God in a short time.

Now, what are we going to do with Jesus? This Mohammedan said He was a good man, but I said He claimed to be the Messiah, the Son of God, a Saviour, and if He claimed to be that and is not, He is not a good man. How anybody on earth can call Jesus of Nazareth a good man and then admit that everything He claimed was not true, I can not understand.

What shall I do with Jesus? I will investigate His death, I will investigate His resurrection, I will investigate His ascension. And I claim you have got to do another thing if you want to settle this question; you want to investigate, very carefully, His conversion of Saul of Tarsus.

The Story of Saul of Tarsus

You know how he did not believe that Jesus was the Messiah; you know how he did everything he could to convince the people that they were misled, and you know that he was honest and as upright in his investigation of matters as a man could be. And you know how, finally, on the way to Damascus he heard a voice from heaven, saying, "Saul, Saul, why persecutest thou me?" And he said, Who art thou?"

He had been led to think down near Jerusalem when they stoned Stephen to death, and when he saw that man's face like the face of an angel, and heard that man pray, and heard him say that he saw one like unto the Son of Man.

This Saul of Tarsus was there, standing over by the clothing of the man stoned to death, and somehow or other as he went on his way to Damascus, there must have come something into his heart that pricked him like a pin, and he must have said, "I wonder if I am mistaken!"

Can you imagine a thinking man, riding from Jerusalem up to Damascus and not have that great fact when Stephen was stoned, pricking him in the conscience and in the heart?

And then the voice said, "I am Jesus of Nazareth, whom thou persecutest, and you had better stop kicking against the pricks."

Saul of Tarsus learned by investigation. He learned first-hand from the ascended Jesus of Nazareth that He is the Christ, and that there was only one thing to do, and that was to accept Him as the Christ.

Answered Prayer in Wurtemburg

We must do something with Jesus. We must not only investigate the con-

version of Saul of Tarsus, but I say one of the proofs that you must get for your own soul is this: Is Jesus the Christ today and a living Saviour? Is Jesus of Nazareth dead or is He alive? Is He the Christ, or is He not? You may have your own way of settling that question once and forever, but I think every real Christian of any age and experience in this audience tonight, will have some experience that has been an absolute proof to him.

I remember one day in old Wurtemburg, two years ago last May, having been in the hospital forty-one days and having gone down there weak and sickly, and finding every hotel filled to the door, thousands of Protestant ministers coming there to settle the question of what to do with Germany in the future. I remember how I stood there, weak and helpless, and no place to go, every hotel and private home filled, and I said, "Oh, Thou, Lord Jesus, show me what to do, Lord Jesus, show me what to do!"

And a man came and laid his hand on my shoulder, and wanted to know who I was. I told him, and he said, "I have just come here and taken charge of this great institution known as the Quarternernstadt, the great hospital over there, where they take care of the parish sick people." He said to come with him, and he gave me the best room in the building, and the best care in the hospital. It was Jesus who did it! Is He dead or alive?

I might give you one experience after another, that absolutely is a proof that never can be denied, to my notion, not of the dead Christ, but of the living Jesus of Nazareth who is today a living Saviour. And when you have that proof in your own soul and you begin to pray to our Heavenly Father in the name of Him who said, "I am the way, the truth and the life, no man cometh to the Father but by me." And when you prove the text, "Whatsoever ye ask in my name, if ye shall ask anything in my name, he will do it," then my friends, doubt escapes and facts are held, and you take Christ, and you make Him your personal Saviour, and then you know what to do with Jesus.

Investigating One's Self

Let me remind you of the fact that before you can settle this question you have got to investigate yourself. Pontius Pilate recognized that fact when he said, "What must I do with Jesus whom you call the Christ?" He recognized the fact that it was a personal relation between him and this Jesus, and so before you can do any work in this world that will count for anything, give yourself a thorough personal investigation.

You might well ask the questions, "Why am I here tonight? What am I trying to do? What is my object in life? What is my relation to Jesus of Nazareth who died on Calvary and arose again?"

What It Means to Accept or Reject Jesus

And that leads me to the last thought

I want to give you tonight, and that is this: you must do one of two things with Jesus of Nazareth. You must do it now. You must accept Him or you must reject Him.

Now, then, if you reject Jesus of Nazareth as the Messiah, then what? People seem to think it does not make a great deal of difference whether you accept Jesus or not.

To me it makes a great difference. If I do not accept Jesus of Nazareth, I do not accept this Book as God's Word. If I do not accept Jesus of Nazareth as my Saviour and the Saviour of the world, then I do not accept all the good and eleemosynary institutions in the world that have been founded on Jesus of Nazareth. If I do not accept Jesus of Nazareth I do not accept the Moody Bible Institute.

It is not a question simply whether you are going to accept Jesus of Nazareth or not. It is a question whether you are going to accept Jesus and all that He has meant in the last two thousand years in this great old world. It means

the Christian church, every Christian church, it means every Christian college; it means every Christian school; it means the best things in all the world.

What are you going to do with Jesus tonight? What are you going to do with Him?

All Questions Solved

Now, suppose you say, "I accept Him." I hope every one of you is saying that. Then what? Just two things. If it is true now that Jesus of Nazareth is the Christ, then there is no question, as I said before, about the deity of Christ, and there is no more any question about the deity of Jesus. There is no question any more about who the Saviour of the world is. There is no question any more about heaven and hell. There is no question any more about the judgment. There is no question any more about what the greatest duty of every Christian on earth is.

Let me accept Jesus; the moment I do that then I have a personal obligation that I cannot throw off. Whether I call myself a minister of the gospel or not,

when I take Jesus as my Saviour I have one supreme obligation in this world and in this short life, and what is it? It is to make Him known to the ends of the earth. That is my obligation. It is not a question as to whether we want to be missionaries or not, if we are children of God we *are* missionaries. We can not be anything else, and the time has come that the Christian people awaken to the fact that God expects of us to be witnesses of Jesus of Nazareth as the Christ.

And now, dear friends, I have given the message. May God bless it and help you to put to practice the message which you have heard. And remember this, as far as it has been revealed to us, the only time in which you and I can help to make Jesus as the only Saviour of the world known, is between this time and the time that our life's work is done, and that may be tomorrow. Therefore live each day, no difference where you are, as if it were your last opportunity to testify concerning Jesus as the Saviour of the world.

Eve and the Apple

By Rev. J. Worboys, Melbourne, Australia
A Christmas Story

A MAN lay dying. He was a victim of consumption. That fell disease was slowly doing its deadly work. By profession he was a science master in one of the schools, a capable, lovable man. His friends were concerned about his spiritual condition. He had the reputation of being a clever skeptic. He was accustomed to ridicule the Genesis story and other parts of the Bible. He steadily refused to allow his friends to call in a minister.

Being a stranger to him, the writer gained access to his bedside. After an introduction, he asked rather suspiciously, "And what is your profession?"

"I am a Christian minister. I heard you were sick and I felt that I must come and see how you were getting on."

"That is kind of you. As you see, I am in the hands of this terrible complaint and I will soon be finished."

"Not finished, I hope. There is something beyond."

"Yes, so you Parsons say."

"It is not what we 'Parsons' say that

matters so much, but that the fact is affirmed by the Word of God."

"You mean the Bible?"

"Yes!"

"Ah, no man of scientific mind can accept the Bible. It is too full of im-

and the consequent fall of the race. What sane man can believe that?"

"Well, I do for one, and for this reason, that I see the whole human race doing precisely what Eve did. They are all swallowing the apple."

"Swallowing the apple? What do you mean?"

"I mean this, that the tree from which Eve took the forbidden fruit did not belong to her. The fruit of that tree belonged to another. Everything else in the earthly creation belonged to Adam and Eve. They were given dominion over all things except two trees in the midst. The fruit of those trees was to be surrendered absolutely to the Creator. The two trees represented God's sovereign rights over and in His own creation. Let us suppose that you had two large estates. Out of a friendly feeling towards me, you placed one of them at my disposal on one condition, namely, that the



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Melbourne, Australia—Magnificent public library in foreground, also houses of the national art gallery, and the technological museum. Melbourne is one of the world's most modern cities. It has a population of approximately seven hundred thousand, and it is the metropolis of the Australian Commonwealth, which is almost as large in area as the United States.

possible stories."

"Name them, please."

"Why, take that one right at the beginning, of Eve swallowing the apple

fruit of the two specified trees should be absolutely preserved to you in recognition of your 'crown rights' in the estate. Suppose after a little time

I violated the one condition of your goodness, and instead of preserving to you the fruit of the trees representing your ownership, I appropriated that also. What would you think of me, and what would you do?"

"I would think you an ingrate and would turn you out."

"Well, is not that the story of Genesis?"

He lay thinking earnestly for a few minutes, and then said, "Is that what it means? I never heard it put that way before."

I went on to explain that the fruit of knowledge and life should be sacredly preserved and dedicated to the glory of God. It was and is the misappropriation of this fruit that constitutes sin and involves the world in misery. Sin is thus a breach of contract, a violation of the law, and consequently an act of treason, —disbelief and rebellion involving disinheritance, distress, disease and death.

Let the fruit of life and knowledge be sanctified unto the Lord and the world will become a paradise. Let that fruit be misappropriated and used for selfish ends, and wars, murders, thefts, fornications, uncleanness are the results. Eve's sin is the sin of the world. The result to Eve is the result to all.

Yet though God drove Adam and Eve out of the garden and took the necessary steps to preserve His own sovereignty and righteous government over the earth (represented by the angel with the flaming sword put at the gate of the garden), He did not forsake the man whom He had made, but made a way for his return to a better inheritance, en-

riched and glorified. The way back is a royal and wondrous way. It is through God's only begotten and well beloved Son, Jesus Christ our Lord, the first announcement of whose coming as Redeemer was given to Eve (Gen. 3:15), and was typified in sacrifices (Gen. 3:21 and Leviticus, etc.) until the day of His appearing when the great announcement was made, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

Jesus Christ came to "repair the breach," to magnify the law, to meet the claims of the divine judgment, "In the day thou eatest thereof thou shalt surely die"; to taste death for every man, "for death was passed upon all men for that all have sinned"; to destroy death and him that had the power of death, "I lay my life down that I might take it again. No man taketh it from me, I lay it down of myself that I might take it again. This commandment have I received of my Father," to bring life and immortality to light, to rise again from the dead for the justification of many, to give repentance and remission of sins and life for evermore. "To as many as received him, to them gave he power to become the sons of God."

What is to be our attitude to the God of all grace, who "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life?" Shall we not bow before Him with contrition, confession, repentance and faith in our

Lord Jesus Christ, and then restore to God that which we have wantonly and in unbelief squandered to our own hurt and to the hurt of others!

"O God," cried my friend, "how could I have missed it! It seems so plain."

It was my joy to lead him into the experience of assured salvation through Christ and to indicate the place and privilege of sonship in Christ.

Dear readers, are you refusing God His crown rights in your life? Are you like Eve swallowing the apple? In other words, robbing God of that which is His, withholding your life from Him? You have more light than Eve had. You have the revelation of God and His love in Jesus Christ. You have the knowledge of God's reconciling work through Christ by which a divine sonship and a better paradise may be yours forever. In the light of this fuller knowledge, what are you going to do? Will you accept Him as Lord and Saviour; will you surrender all to Him that He may be glorified in your life and that He may glorify you both in time and in eternity? Or, will you persist in having your own way? Like Eve will you continue to lay hold of everything within reach for your own gratification without regard to the issues of life? If so, may I ask what alternative has God but to reserve you for the fire of the "second death?"

Our Lord's complaint is, "Ye will not come unto me that ye might have life."

"If you believe not that I am he, ye shall die in your sins."

"Oh, turn ye for why will ye die."

The Crimson Thread, Or, The Supreme Fact of the Atonement

By Mrs. Homera Hodgson, Niagara Falls, Ont.

THROUGHOUT the Scriptures we are faced with the supreme fact of the atonement. The earliest chapters of Genesis to the last events of the world's history present the thought of sacrifice for sin. It is as if so tremendous and vital a subject were never absent from the mind of the Almighty, and He cannot but speak of that which is continually in His heart. We may well suspect that the man who preaches of other things and omits the atonement is not occupied in heart with the one person who occupies the heart of the Father, even our Lord Jesus Christ, slain as a Lamb for human sin. As God sees it, eternity itself is encompassed by the wonderful event of Calvary, and all space has a crimson thread in it leading to Christ the Saviour.

Why No One Can Get Lost in Venice

It is said that no one can get lost in Venice, for along every canal runs a thin streak of red paint, leading to the wonderful Cathedral of St. Mark. So it is with nature; if one has but eyes to see, the whole earth is full of the glory

of God, and witnesses the love of Christ, who shed His blood for us sinners. Every tree cut down for wood tells of how the death of Christ was needed if we are to have shelter from the storms of God's wrath. Every forest laid low for pulp and paper-making tells of how Christ had to die that the blessed Bible might be written with its message of redeeming love. Every bit of leather or meat tells of life given up for human benefit. The very cotton speaks of the boll cut off for our sakes. Such instances might be multiplied a thousand-fold—yes, all nature has the red line leading to the Lamb as it had been slain upon the throne! Note that the red line of the Venetian canals does not lead to the Doge's palace, though that represents the place of power and historic importance, nay, it leads to the place of worship. Have our lives the mark of the nails, the likeness of Calvary, so that we lead others to Christ?

Some one has well said that the Bible is like a string of sixty-six pearls on a crimson thread. Without the sacrifice

of Christ and the shedding of His blood there would be no cohesion or unity in the Scriptures, for the sign of deity would be absent from their authority. That mighty thought of the atonement is our proof of the divine authorship of the Bible. In the British navy every rope has a crimson thread woven into it, so that wherever it goes, it can always be identified as the property of the King. Just so with the Bible's crimson thread of atonement. No rope can offer sure salvation to the drowning soul, perishing in the sea of sin, save the life-line of Calvary, dyed with the blood of Christ. Other ropes are thrown out to the lost from pirate ships like Russellism, Christian Science, Modernism, and a hundred such-like enemies, but their ropes all lack the crimson thread of the heavenly King.

The Strong Rope of the Alps

Among the terrible precipices of the Alps, life depends continually upon the strength of the rope that binds the traveler to his guide. So as guaranty of its trustworthiness, the special rope

for such purposes is said to have a red cord running through it. Inexperienced travelers may prefer some rope they have chosen because it *looks* heavier and safer, but the true guide, it is said, will refuse to conduct any party through perilous ways unless the red-corded rope is used. The common rope may break just as the traveler is suspended over some dizzy depths of ice or rock, but the true rope will hold him safely to his sure-footed guide ahead. The parable is plain—Christ our glorious Guide leads us wisely and safely through the most difficult and dangerous places of life, if we are bound to Him by that rope of the Scriptures with the crimson thread of Calvary. But if we disdain the old gospel rope, we will find ourselves not at the bottom of some Swiss crevasse, but in the bottomless pit.

Long, long ago, before the white man had claimed America there reigned in Peru the mighty empire of the Incas. For organization and culture and wealth this empire was justly famous, but its method of long-distance communication was peculiar. A bunch of cords, knotted together at one end, was their "telegraph"! Perhaps some one wished to notify a friend of an event to take place on the tenth day of the second month: there would be ten knots and two knots, so arranged that they were easily "read" by all: this bunch of cords, known as the "quipu" would be handed to trained couriers who ran at incredible speed in relays to the uttermost bounds of the empire. The quipo was quite a common method of communication, but when the Emperor himself wished to send a message, his quipo was always distinguished by a red thread through every cord. Thus if a distant chieftain received a quipo bidding him come with an army of fifty men on such a date, he could tell by the presence or absence of the crimson thread whether he was being notified by his lawful king to rally to the defense of the realm, or was simply being called out by some rebel to insurrection. So we can identify the royal Message of our heavenly King, when a call to service

comes; the "social gospel" sooner or later makes its demands upon the time and energy of every Christian, and we must search for the crimson thread, or beware lest we join the ranks of the enemy.

The courier who bore the royal quipo with the crimson thread was always given precedence along the road or in the rest-houses over every other courier. But are we, as Christians, as loyal to our King as those prehistoric Peruvians? When God has a message for us, do we

one fears that often the heavenly call gets very scant attention, though our King edged it with His own lifeblood, and has "put in the call" for each one of us to dine with Him in glory; and when He would send "long distance" messages to the heathen perishing beyond the seas, do we place the King's business first, and put through His call as faithful operators of the heavenly telephone system, or do we let other calls come first?

In many parts of the British Empire the postmen and policemen wear a uniform of navy blue with a red stripe down the trousers. This signifies that they are on the service of the King, "O. H. M. S." (On His Majesty's Service.) So should we who serve the greater King have the line of Calvary marking us out as on royal business; let us wear proudly "the marks of the Lord Jesus Christ," which for us are the daily dying unto self, the continual experience of the work of the Cross of Christ in our hearts and characters, and the continual setting aside of self for the sweet gentleness, humility, and heavenliness of the resurrection life. We are indeed His postmen, bearing His royal love-letter to lost souls afar off, and we must be diligent in delivering it.

Such instances can doubtless be multiplied a hundredfold, and perhaps each reader of these words will add to the list of cases where importance, authority, or royalty is signified by "the thin red line." A letter has just come from a dear friend, with the most important sentence underlined in red ink, and we therefore pay especial attention to that paragraph. And as we do so, the thought comes too, that God has written us a wonderful letter, and underlined the important sentences not with red ink, but with His finger dipped in the blood of the Lamb.

Saved and Sanctified

The Bible offers us at least two suggestions along these lines worth considering; one concerns salvation and the other sanctification. The first is in Joshua, where the scarlet line bound in the window saved the lives of Rahab



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Snap shots from Palestine—There are still carpenter shops in Nazareth as when Joseph earned his living there, but a fez-wearing Mohammedan now uses the plane.

lay aside everything else to hear what He shall say, or is our "quiet hour" but a name for a time of such intellectual study of the Bible, or such self-occupied prayer that we are not quiet enough to hear His voice?

When King George Puts in a "Long-Distance" Call

to the telephone exchange in London, Eng., it is immediately written—not on the common cards that are used for the general public long distance calls—but on a card with a red border. And that red-bordered card is given precedence over all the other calls; it is not filed to wait its turn like the other cards, but is given immediate attention. But

and her family. Being a sinful woman she deserved to die, and also as alien to Israel; yet she was saved by grace, because of the indicating scarlet line; when all Jericho was destroyed she and her people were saved because they believed. So are we saved, sinners though we are by nature; the scarlet line, dyed in the blood of Christ, avails for our salvation when the wrath of God destroys a guilty world. So this

first suggestion shows a woman saved.

The next thought is of a woman sanctified. The Bride of Christ is mystically described in the Song of Solomon as having lips like a thread of scarlet; that is Christ's thought of a beautiful mouth, for it means a mouth that speaks of Him continually, that weaves the crimson thread of Calvary through all its speech, that is cleansed from the frivolous chatter of the world,

and speaks of its Lord and His atonement as its main theme. As there were the crimson threads woven in all the ten curtains, the hangings for the door, and the veil of the tabernacle, as well as through all our life and speech should run the wonderful story of the blood of Jesus Christ, which cleanseth us from all sin, for without shedding of blood is no remission.

The Apostles Creed Is the Test

By Rev. W. Graham Scroggie, Edinburgh, Scotland

WE can never think of Fundamentalism without, at the same time, thinking of Modernism. Both words are difficult to define, but that however, is not because they mean so little, but because they mean so much. There is such a thing as Modernism; and such a thing as Fundamentalism, and "these are contrary the one to the other." Modernism is not any one thing which can be expressed in a sentence; neither is Fundamentalism. There are shades and grades of both; but the things indicated by these words are realities and not fancies, and they are much in evidence today throughout Christendom, and particularly in the United States and Canada.

Broadly speaking, Fundamentalism stands for the conservative or traditional view of the Bible, and Modernism does not; and, in consequence, each of these interprets history in ways not only different, but irreconcilable; and further, the view and interpretation of each leads to a course of action and line of service consistent with its outlook. It is well that all this should be clearly seen, so as to prevent us fondly supposing that the differences between these positions has been or is being exaggerated, or that there is a possibility of their reconciliation.

And just because they never can be harmonized, each will contend for its view, and so controversy and conflict are inevitable.

A Right Thing May Be Done in a Wrong Way

That last remark brings me to what principally I want to say. Since Funda-

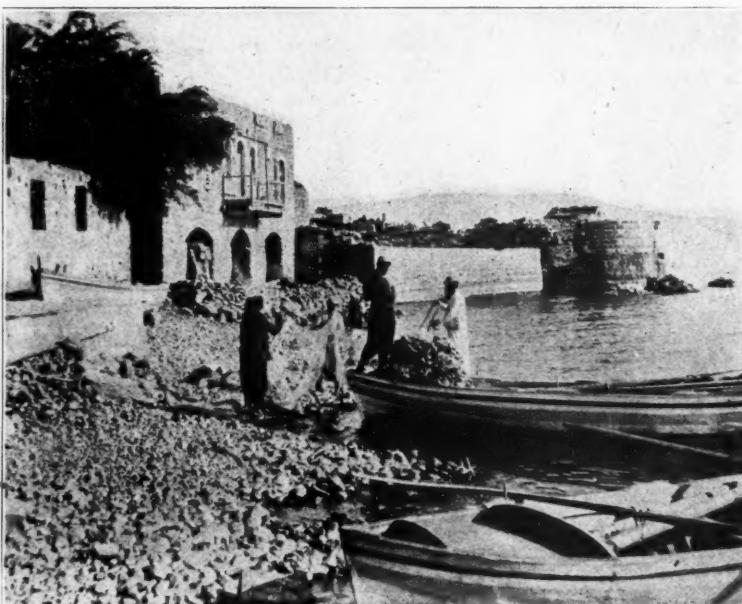
mentalism must contend for its faith, how should that contention be carried on? A right thing can be done either in a right or a wrong way, and the wrong way does not serve the kingdom of God.

Let us clearly understand that the interests of Christ and His Word are not served by raw haste, violent denun-

ciation. It would be a great mistake to reckon the strength of Fundamentalism by the number of persons enrolled in Bible leagues and kindred associations. In Britain, Canada and the States the vast majority of Fundamentalists are outside the membership of these organizations; and if you ask them why, they will tell you it is because they disapprove of the method and spirit which largely prevail in their defense of the truth.

A Broken Front Is Distressing

Because men of various culture and varied experience do not subscribe their names to creedal statements which their zealous brethren may draft, it does not follow that they are unorthodox and disloyal to Christ. Yet, by many, they are supposed to be, if they do not sign a document or join a league. This leads to the disruption of the evangelical forces in the land, at a time when their united strength of testimony is an absolute necessity, in view of the ad-



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Fishermen mending their nets on the sea of Galilee in the same way and manner as the fishermen who lived in the days of Jesus and the Apostles.

ciation, presumptuous ignorance, or uncharitableness of spirit. Yet, alas, all these are found in the armory of Fundamentalism, and so far from helping the cause, they are dividing the forces. I find this wherever I go, and it is to me, a grief of spirit. In the United States and Canada I have spoken with very many of my brethren in the Christian ministry who have told me of misunderstandings and suspicions, painful to endure, among those who, on the vital matters, occupy common ground. The fault lies chiefly with the method adopted by many, a method unworthy of the cause in the interests of which it is

vances of Modernism.

This broken front is very distressing, and dishonoring to the Lord, and calls for the prayerful consideration of all lovers of the truth. There are difficult days ahead of us, which will demand all we can display of scholarship, patience, wisdom and charity.

Revealed truth is too great to be adequately expressed by any statement of belief; and in any case, we must distinguish between what is vital and what is not; between essentials and non-essentials. There should be, however, and I think is, an embodiment of Christian doctrine which all believers should

accept, allowing its every clause and word its full significance in the light of the New Testament. I refer to the Apostles' Creed, which, in its main substance, represents the confession of the middle of the second century. This statement of doctrine is not complete. Abstract dogma does not find a place in it, nor anything that is subjective. There is here no theory of justification, nor eschatological detail. Yet, anyone who fairly interprets and wholeheartedly accepts the Apostles' Creed is loyal to the evangelical faith and trust; and on this basis we should take our stand, close up our ranks and engage with courage and confidence all who call any of these great truths into question.

What Should Be Test Questions?

By a multitude of believers in the United States, the premillennial coming of our Lord is being made a test question; and so thorough-going are these in their insistence, that churches are splitting over the matter. Now, I personally believe in the premillennial coming of the Lord, but I emphatically protest against that issue being made a test of orthodoxy. Many great and good men

of the past and present, who have rung absolutely true to the fundamentals of the faith, have not been able to accept this view of the advent; but, although we may fail to appreciate their point of view, we must not, on that account, suspect their orthodoxy and devotion to Christ. The same must be said of the matter of inspiration. If you demand that I subscribe to your *theory* of inspiration, I shall decline; but I am not on that account a Modernist, for I stand absolutely for the fact, fulness, and uniqueness of the inspiration of the Scriptures. No, it is enough that evangelicals agree on the *fact* of the unique and inclusive inspiration of the Scriptures, leaving theories to the enlightened judgment of the individual.

The enemy of the Word does not care how zealous we are about non-essentials and matters of only relative importance, so long as he can break up the unity of believers on the vital and commanding truths of the gospel. Churches, denominations, leagues and associations have the liberty, of course, to frame their own doctrinal statement,

the acceptance of which is to condition membership with them, but by such statements reflection must not be cast upon those who do not apply for membership. There is such a thing as "the faith" for which we should and must "earnestly contend," but the authoritative expression of faith's objects is not in any or all the creeds, but in the sacred Scriptures, and these are not of any "private interpretation." Let us beware lest, in our abhorrence of infidelity, and our enthusiasm for the truths of the Bible, we go beyond that which is revealed, and exhibit a spirit which is inconsistent with the "faith which worketh by love."

Fundamentalism! By all means. We cannot be too fundamental. But just because of the greatness and the glory, the marvel and the mercy of the things revealed, we are called to discernment as well as to enthusiasm; to patience as well as to eagerness; to charity as well as to loyalty; and to a quiet conviction of the ultimate triumph of the truth, which will make boisterous and bitter declamation not only unnecessary but ridiculous.

Correspondence on Pacifism and War

We publish the following out of respect to the author as representing the Society of Friends. His speech is beautiful, but his logic and his acquaintance with truth and fact are quite faulty in our judgment.—Editors.

"Moorestown, N. J.
"September 5, 1924.

EDITORS of The MOODY BIBLE INSTITUTE MONTHLY:

"May I offer a statement aiming to reconcile two letters published in the August MONTHLY concerning 'False Pacifism,' by Rev. Henry Ostrom, and the 'Pertinent Questions,' from Rev. Leon Brown. The former seems to accept war as a necessary evil because of 'dispensational' Bible truth; the other asks searching questions as to our ethical responsibility to a holy God over the claims of a government.

"May I state at the beginning, that I believe the Bible to be God's written Word, containing all we need for our rule of faith and practice.

"I therefore sympathize with the plea for a 'connected and consecutive study of the Bible,' and the importance of recognizing 'the dispensational revelation' which it contains. I believe God's prophecies concerning Israel will be fulfilled and that the Gentile nations will be judged according to their works; and that some day, under the personal and supernatural rule of 'the King of kings,' our Lord Jesus Christ—the earth shall be filled with a knowledge of the Lord, as the waters cover the sea.'

"In the meantime, in 'this dispensation of the Holy Spirit,' it is God's will that Christians should be *witnesses* of Christ—His work *for* them on the Cross, and His working within them for their regeneration. Our object is 'to call out from among them (the Gentile

nations) a people for his name' (Acts 15:14) as God's purpose.

"Furthermore, it is evident that because 'the preaching of the cross is to them that are perishing, foolishness' (1 Cor. 1:18), it is a divisive factor in society. Christ's 'sword' referred to does indeed divide families and communities and nations. Some 'believe' and enter the kingdom, and some do not. But this sword does not kill. Christ's kingdom 'is not of this world,' He said, 'else would my servants fight.' He came to do God's will—to live out certain definite events which were promised aforetime, which should externally accomplish man's redemption. Since Pentecost the Holy Spirit, within the Christian believer, has witnessed to those events and their significance, in well established Christian doctrines, upon which has been built the Christian church. Likewise there have slowly developed Christian ethics, which are the practical application of Christ's teachings. The cause of pacifism is an honest effort to apply Christ's example and precept to the problems of the day.

"There are two kinds of pacifists, Christian pacifists, who acknowledge Jesus Christ to be all He claimed to be; and non-Christian pacifists, who, rejecting Jesus as a personal Saviour and as the Son of God, observe, however, the inconsistency of all war and strive to establish peace on the earth. The former, only I believe are scripturally sound.

"It may be argued that 'the Sermon on the Mount' was the platform for the kingdom of God, but as the King was rejected by Israel, it is therefore post-

poned until the return of the King. Quite so, for the world, but when we accept Christ, His rule must come into our hearts, and we can do only those things which are pleasing to Him. The whole program of warfare and preparation therefore, is built upon hatred, suspicion, dishonesty, violence and destruction, and is irreconcilable with the peace of God and the mind of Christ which should be in the Christian's heart.

"Now, true Christian pacifism, I believe recognizes all this, in its relation to peace and war. According to Christ's own words, 'there shall be wars, etc.,' until the end of this age, on this earth. That does not mean, however, that He expects Christians to take part in them; or, that the United States will necessarily be involved. If the Christian people of the United States can so influence our international policies, as we have our interstate relationships, so that we may 'live at peace with all men,' and so that arbitration and good will shall be our methods of settling any disputes that may arise; that does not mean that we are hindering God's purposes for the future. It may be 'a lost cause' to expect to bring peace to all the earth. Bible prophecy seems to indicate this, but the world needs a demonstration of the peaceable nature of true Christianity. The spread of the gospel among the nations will make more progress through peace than through war. Is it not, therefore, the Christian's business to seek first the kingdom and hasten its coming to the earth?

"There are questions quoted concerning one's duty to the government. If our government *should* engage in what is considered by Christians, 'an unholy

fight,' are they to enlist in it? Your answer is, 'No,' quite rightly. These are times when we should 'obey God rather than men.' But here is the point of Christian pacifism. *No war is holy!* God permits warfare, but He does not direct His people into this warfare. The Christian is already enlisted in a spiritual warfare against Satan, and the 'darkness of this world.' He is under God's guidance and protection. By the grace, He gives, he can *love* his enemies, and do good to them who despitefully treat him. Others may resort to arms, but under the

Christian 'are the everlasting arms,' and he cannot deny the character of God, who is love. In spite of the wars that may come, the Christian is called to a 'separate' walk with God, and he cannot take up the weapons of carnal warfare, that Satan uses to bring disaster and ruin to the Gentile nations. Other nations may cultivate suspicion, and hatred but we cannot. We want friendship and co-operation. Others may serve 'the god of this world,' but as for us (and the United States) 'In God we trust' (quoted from the American silver

dollar). Christ's method of overcoming evil was with good; and it is intensely practical. No nation will ever 'have the face' to attack us if we are prepared for peace, by radiating goodwill and friendship to others.

"Many, even Christians, may not agree with this point of view. It may require time and prayer to 'see it.' But perhaps they will admit that *it is* biblically sound and that it *is* consistent.

"In His faithfulness,

"Wm. H. Richie."

On the Use of Fragments

IN the Cathedral at Lincoln, England, there is a window of stained glass made by an apprentice out of little pieces thrown aside by his master as useless. It is the most beautiful window in the cathedral, and is visited yearly by people from all parts of the world who admire its beauty and pay homage to the far-sightedness of the apprentice who was able to see more in the rejected "fragments" of glass than the master-builder.

And if, like this apprentice, we gather up and improve the little bits of time, of opportunity and knowledge that we have, we may do work for God more beautiful than that cathedral window. Are we neglecting the little "helps" that should make us better Christian workers because we have not the far-sightedness to see what we might become if we would? Are we storing our minds with the Word of God so that we can use it when needed in our personal work or Sunday-school? For it is written, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). This is the surest way of success because it is God's way.

The Berean Band

As a help in storing the memory with the Word of God, the Berean Band has been formed, an international and inter-denominational movement, founded in 1905 by Mr. Charles J. G. Hensman of London, England, who is its general secretary, and of which the Moody Bible Institute of Chicago is the American representative.

The sole obligation of membership in the Band is the memorizing of *one* verse of Scripture *each week*. Each member is furnished with a list of 52 Bible verses for the current year. These are carefully chosen, a definite subject being taken each month, and a sub-division of that subject for each week, with the object of cohesion of thought, and as far as possible, a completeness of subject in each year.

How to Join

Those who wish to join the Band may do so by signing the membership coupon at the bottom of this page, thereby signifying their willingness to learn at least *one* verse of Scripture each week, and by making the payments shown thereon.

Branch Secretaryship

We urge those interested in Scripture

memory work to form a local branch of the Berean Band among their friends, or in their Sunday-school class, or young people's society. Send us the names and addresses of not less than five others besides yourself and membership fees for each person as shown above, and you will be enrolled as the branch secretary of the Band, and a special certificate of membership will be sent you. If you are in doubt as to how to proceed, send for our leaflet "How to Form a Branch Band," which will give you further instruction.

Associate Membership

Of necessity the small fee does not begin to cover the actual expense, so that the Berean Band welcomes others to its membership, who by an annual fee of \$1.00, become associate members. It is the annual fee of these associate members, as well as personal contributions of interested persons, that enables the Band to promote and finance its work. The learning of the weekly verse is optional to associate members.

Christmas Outfits for Christmas Gifts

For several years, many Bereans, Sunday-school teachers and Christian workers have ordered Christmas Berean Outfits to be sent as presents to their friends or pupils. These have proven very popular and we urge you to order your supply early to avoid the congestion around Christmas time. The price is 25 cents each, or five for \$1.00. They will consist of:

- (1) A booklet of 1925 Berean verses.
- (2) A case for the protection of the verses.
- (3) A yearly calendar for daily Bible reading.
- (4) A neat card which, when filled out and returned to us, will entitle the holder to a 1925 certificate of membership in the Berean Band.

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Be sure and give STREET ADDRESS.
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God's New Step for Israel

A REMARKABLE feature of missionary work today is the progress of the gospel among the Jews of Russia and eastern Europe. It is not that many Jews are accepting Christ or that not a few Hebrew Christians are preaching the gospel, but that there is a new eagerness among masses of Jews to know of Christ. Some Jewish synagogues are actually being opened for the preaching of the gospel, and in many towns, the Gentile churches are crowded with Jews seeking light.

These facts gain further significance in the spread of Hebrew-Christian congregations that are centers to reach their fellow-Jews, just as a church of native Chinese Christians might the more effectively reach the Chinese. There are five such Hebrew Christian congregations in Soviet Russia, now, and their evangelistic zeal and apostolic life seems to mark them as forerunners of a wave of evangelism that will call the attention of Christ to millions of Jews as has not been done since Paul's day. This situation in Russia and eastern Europe is the opportunity that faces what is known as the Christian Testimony to Jews, a society that now enters its fifth year of activity.

In October, 1921, one year after its organization, two Hebrew Christian evangelists sailed for their native Russia, the first missionaries to be sent forth by any American society to the Jews in Russia. As the fifth year begins, the Christian Testimony to Jews is responsible for the support of twenty workers, thirteen evangelists and pastors, six colporteurs, and one director of a Bible depot. Fifteen of the twenty are Hebrew Christians. In addition, four Hebrew Christian young people are supported in Bible training schools in Europe. Ten of the Hebrew Christian evangelists are working in Soviet Russia, most of them going out two by two, three are pastors of Hebrew Christian congregations, and the other ten are workers in Poland and Volhynia, three of them being evangelists and pastors.

Each evangelist has an allowance of \$60 a month for the support of himself and family, each colporteur \$20 a month. In Russia the cost of living is now equal to that in America for the same comforts. In Poland, many necessities cost two and three times as much as in America.

To sustain this work without including anything for physical relief or for aid to these poor Hebrew Christian congregations, there is needed \$1500 every month. Since the responsibilities have grown out of all proportion to the present constituency of praying and supporting friends in America, a real emergency is created for God's people to pray and give as the Holy Spirit leads and enables.

The man around whom the Christian Testimony to Jews was crystallized, is the Rev. Henry L. Hellyer. Mr. Hellyer was born in Russia in 1880 and educated in the manner of the orthodox Jews, but

after a long and bitter struggle with physical poverty and spiritual starvation, he found Jesus as the Jewish Messiah and his own Saviour, in Glasgow, in 1900. A year later he came to America and trained for Christian service in the Toronto Bible College, Westminster College in Missouri, Princeton Theological Seminary and in Princeton University, where he took his M. A. degree.

He then entered the Jewish mission work under the Presbyterian Home Mission Board, and in connection with this service studied mission work among his people in America, Great Britain, Germany, Austria, Hungary, Roumania, Poland and Russia. He has been in close touch also with the Hebrew Christian Alliance of America, since its inception, and for two years served as its president.

In September, 1920, Mr. Hellyer asked to be released from his denominational service, and with the good wishes of his associates, launched out in faith, to establish the Christian Testimony to Jews. It is his present desire to be located with his family in Europe, and eventually in Russia, to direct the movement on the field. To this end, prayer is asked that funds may be provided and that the home end of the work be cared for adequately.

The work of the Christian Testimony to Jews is under the direction of a Council, consisting of Orson R. Palmer, chairman; Howard B. Dinwiddie, Joseph S. Flacks, Clarence E. Mason, Robert C. McQuilkin, Wayne P. Rambo, Mrs. J. Harvey Burton, Edward A. Steele, treasurer.

The address of the treasurer is 1505 Race St., Philadelphia, Pa.

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Topics for the Week of Prayer, January 4-10, 1925

Suggested by the World's Evangelical Alliance

SUNDAY, JANUARY 4 TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"This is the name whereby he shall be called, the Lord our Righteousness." (Jer. 23: 6-8.)
"New heavens and a new earth wherein dwelleth righteousness." (2 Pet. 3: 13.)
"Neither shall they learn war any more." (Mic. 4: 3.)
"If." (John 8: 31, 32; I John 1: 7.)
"Till we all come into the unity of the faith." (Eph. 4: 13.)

MONDAY, JANUARY 5 THANKSGIVING AND HUMILIATION

LET US GIVE THANKS—For the certain evidence of the righteousness and sovereignty of God in human life and history. For the many ways in which the grace of God is seeking to bring salvation to men, and for Christ who is the way. For the fruits of the gospel which are the only healing of the nations. For the deepened longings of men for the "Desire of the Nations," and for their ever-widening recognition of the authority of Christ.

LET US REPENT—Of our fear and distrust of and disloyalty to the truth. Of our unlovingness, our proneness to think evil, and descent to human controversy. Of our timid and inadequate obedience, our lack of courage and daring, our evasion of the Cross. Of our poor thought of God, our failure to follow Christ in fulness of reality.

LET US PRAY—For a simpler and truer realization of the meaning of the gospel. For purity of heart and humbleness of mind. For the unity of the Body of Christ. For the triumph of the spirit of Christ in all the life and work and relationships of men.

SCRIPTURE READINGS—Psalm 24; Ephesians 4: 20-32; Colossians 1: 18-29; I John 4.

TUESDAY, JANUARY 6 THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

LET US GIVE THANKS—For the richness of the gifts of Christ, in the varied experience of the many members of the one body. For the evidence that the risen Lord is at work in and through the church. For the awakened missionary purpose, and the conviction of the church that she has a gospel for the whole world.

LET US CONFESS—Our forgetfulness and neglect of our spiritual ideals and of our sufficient resources in God. Our reliance upon

unworthy motives or compromising associations. Our pitiful standards of devotion in regard to money, life, and prayer.

LET US PRAY—For simpler faith, clearer knowledge of the truth, more teachableness. For fidelity to past, present and future, and to Jesus Christ, "the same yesterday, today and forever." For courage to rise above old failures and venture out into the great will of God. That the church may witness to the world the truth of Christ, her Head, and declare His message of unity in her ministry to the divided life of the world.

SCRIPTURE READINGS—Ephesians 8; I Timothy 3: 14-16; Revelation 3: 7-22.

WEDNESDAY, JANUARY 7 NATIONS AND THEIR RULERS

LET US GIVE THANKS—For the awakened desire of all peoples for peace and mutual help. For their discontent with selfish and unrighteous leadership. For the firm justice of God and His sure judgment on national sin. For the break-down of all false confidence, and of the reliance of men on war or wealth as the way to a better world.

LET US CONFESS—Our own national selfishness, our self-righteousness, our suspicion of other nations. Our judgment of others as we would not be judged, and our failure to do to them as we would have them do to us.

LET US PRAY—For the establishment of a righteous and friendly international life. For the raising up of good and just and wise men to lead the nations. For the establishment of peaceful methods of settling all disagreements, and of common agencies of world service and co-operation. For the coming of the kingdom of Christ.

SCRIPTURE READINGS—Psalm 2; Romans 18: 1-10; 16: 1-7; I Timothy 2: 1-7; 6: 11-19.

THURSDAY, JANUARY 8 MISSIONS

LET US GIVE THANKS—For the living faith, the loving service, the courage and patience of the missionary enterprise. For the rise of the national churches on the mission field; for the converts from Islam; for the rootage of Christianity in new soils. For the growing acceptance by the conscience of nations of the missionary obligations toward dependent peoples. For the new opportunity for the opened heart of Japan since the earthquake; for the universal acceptance of the moral authority of Christ.

LET US CONFESS—The indifference and ignorance of the Church at home, and its acceptance of inadequate standards of obedience and love. The hindrances erected by our failure as individuals and as nations to practice the gospel we preach.

LET US PRAY—That in all mission fields abroad and in our churches at home we may more faithfully follow Christ and display His mind and spirit. That we may not only say, "Lord, Lord," but may also do His Will. That men and women and money may be laid at the feet of Christ in adequate measure for the fulfilment of the duty of this generation. That the work of missions may be saved from the peril of division, and that Satan may not be allowed to triumph through us.

SCRIPTURE READINGS—Acts 1: 1-11; Romans 10; Ezekiel 33: 1-20; Isaiah 35.

FRIDAY, JANUARY 9 FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

LET US GIVE THANKS—For the mothers who in pain bore this generation, and in love taught it its first lessons in the holiness and love of God. For the fathers who have followed in righteousness the paths trodden by their fathers and taught them to their children. For the eagerness and ambition of youth, and their readiness to receive the truth that is evidenced by life, and the life that witnesses to truth. For all hatred of uncleanness and hypocrisy, and for the new zeal for human brotherhood, social justice and world service.

LET US CONFESS—Our disloyalty to the past and our fear in following God's new leadings. Our negligence of the child and the lessons which the Lord still teaches from the child in the midst.

LET US PRAY—For the maintenance of the purity, stability and simplicity of the family life. For the preservation of family worship and Bible-reading and Christian teaching in the home. For those whom poverty or the exactions of unequal toil or misfortune or injustice have deprived of the privilege of home, especially for all children who are denied any necessity of body, mind or soul. That the institution of the Sunday-school may be made yet more powerful and be yet more widely extended, and that the agencies for its improvement may be wisely directed and greatly strengthened. That all schools and colleges and teachers may establish and not destroy the faith of students, and send them forth firmer in Christian conviction and stronger in Christian life.

SCRIPTURE READINGS—Matthew 5: 1-16; Acts 2: 14-18; Mark 10: 17-31; Psalm 109: 1-16.

SATURDAY, JANUARY 10 THE HOME BASE AND THE JEWS

LET US GIVE THANKS—For the ever-growing realization that Jesus Christ is the moral judge of the world, and that nothing which He would disapprove is right. For the response of men and the leadership of the Church in all appeals for help for human need and suffering anywhere throughout the world. For all the work of the church in all its agencies to establish Christianity as the supreme power in the life of the nations.

LET US CONFESS—Our want of brotherly love and of inter-racial goodwill; our prejudice against the Jews and our negligence in seeking to win them to Christ.

LET US PRAY—That the church at home may be so pure in faith, so rich in benevolence, so faithful in duty, that none of her enterprises at home or abroad may suffer for want of men or support. That the Jews may realize that the solution of the race problem is in Christ, and that Christians may make this realization easy and not difficult. That the Bible, the Lord's Day, and the sacraments, the gracious wealth of Christian worship, may be loved and preserved.

SCRIPTURE READINGS—Romans 10; Psalm 94; I Corinthians 16: 1-9; II Corinthians 9.

A BIT OF RUSSIAN ROMANCE

(Continued from page 151)

After much difficulty and many hardships, a happy reunion was consummated, and the grateful family was permitted to return to America. Now, as pastor of the Emanuel Neighborhood House, Baltimore, Mr. Kliegerman shares with his family the blessing of a happy home in a land of liberty.

Moody Bible Institute Monthly



A glimpse of the Army at noon. When a gun is fired at twelve o'clock the soldiers of the Christian Army gather together by companies or in smaller groups for thirty minutes of Bible reading and prayer.

Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

THE PRESIDENT'S THANKSGIVING PROCLAMATION

In the proclamation for Thanksgiving observed November 27, President Coolidge had a suggestion that has touched many Christian hearts, as follows:

"Especially I urge citizens to supplicate the throne of grace, that they may gather strength from their tribulations, that they may gain humility from their victories, that they may bear without complaining the burdens that shall be placed upon them, and that they may be increasingly worthy in all ways of the blessings that shall come to them."

WHERE DO WE GO FROM HERE?

Have you noticed how little men seem to think about their souls while they are alive, and how much they think about what will happen to their bodies after they are dead. A corpse left behind is no more important than a pair of worn-out shoes thrown aside. Yet men of power, from the Pharaoh that built the first pyramid to millionaire Cone with his concrete grave, have worried about their bodies.

The question interesting to one thinking of death should be "Where do I go from here?" not "Who is going to steal my body?"—Arthur Brisbane.

INSTALLATION OF PASTOR AT THE WASHINGTON-COMPTON AVE. CHURCH, ST. LOUIS, MO.

Rev. Norman B. Harrison was installed pastor of this church a few weeks ago under circumstances of far more than usual interest. The installation was held in connection with a dinner given to 160 guests representing many of the leading Presbyterian and United Presbyterian ministers and laymen of St. Louis. The speaker of the occasion was Rev. Mark A. Matthews, D. D., of Seattle, Wash., who spoke on "The Church's Responsibility to the Nation." At the installation service Dr. Matthews preached a sermon on "An Indoctrinated Church," to a very large congregation. This church was made famous by the ministry of Dr. James H. Brookes, one of the greatest Bible expositors of the last half century.

WOMEN FAVOR CAPITAL PUNISHMENT

At Dwight, Ill., when speaking before the Illinois Federation of Women's Clubs, October 5, Mrs. George Thomas Palmer, the president, said:

"Crime is so startlingly on the increase that law enforcement should be pushed by women's clubs wherever possible. Personally I favor capital punishment.

I have no patience with the sentimentality accorded criminals, which seeks to blame society and not the individual for his crime.

"A married man and woman are involved in a low love affair and cold-bloodedly poison their life partners, but we are told that they should not suffer, because they are only expressing their ego and their desire for romance.

"Two spoiled youths, with the cunning of ripe maturity, plan and carry out an atrocious crime upon a defenseless child, and are protected from hanging because of their youth.

"It seems probable that bills will be presented in our legislature this winter to remove capital punishment from Illinois and I trust that the women of the state will stand ready at all times to fight such legislation."

THE FRUITS OF A PROPER OBSERVANCE OF THE LAW OF THE TITHE

If the Christians of America were to faithfully pay the Lord His tithe, enough Christian work could not be done to exhaust it. Every part of the earth would be amply supplied with Bibles, missionaries, educational institutions, hospitals, asylums, medical missionaries, trained nurses and everything required to give expression to God's wonderful love for a lost world. Ships to all parts of the earth would be laden with missionaries and their equipment and Christianity would make greater progress in the next decade than in the last thousand years, as the fields are now white unto harvest and the laborers few.

The tithe of the annual income of the professed Christians of America exceeds a billion dollars! This colossal sum annually expended in the propagation of the doctrines taught and practiced by the Son of God, to which He gave expression in love upon Calvary, would give the church its rightful place in the lives and hearts of men, thereby enabling it to move speedily and efficiently to fulfill the mission for which it was ordained—preaching the gospel, going everywhere preaching, teaching and healing, making the earth resonant with the musical words and doctrines of the sinless Son of God.

—J. N. Rayzor, Benton, Tex.

NOW, USE YOUR BIBLE

Deaconess Hospital, Great Falls Mont., Sept. 8.—Enclosed please find the answers to Nathan Leopold's ten questions:

1. Are the experiences of human life carried into the hereafter? Ans.—Luke 16:19-31.

2. Is the intellectual or the spiritual the dominant note after death? Ans.—Ecclesiastes 12:7; 1 Corinthians 15:44.

3. Is the absence of the physical being an advantage or a detriment to such intellectual or spiritual happiness? Ans.—2 Corinthians 5:6-8; Philippians 7:21-23.

4. Is the hereafter dimensional as on earth, or is there complete omniscience? Ans.—1 Corinthians 13:9-12.

5. Does one retain reactions to sensations registered on the mind previous to death? Ans.—Ecclesiastes 9:5.

6. Is life on earth a necessary precedent to life hereafter? If so, how long a life? Ans.—Job 3:3-16; Jeremiah 20:18; Matthew 26:24.

7. If the intellectual is dominant in the hereafter, is earthly knowledge adequate or insufficient to its enjoyment? Ans.—1 Corinthians 13:8-10; Psalms 17:15.

8. Is life on earth a correct balance of rewards and penalties, or is there a higher judgment? Ans.—Luke 16:25; Hebrews 9:28.

9. If life hereafter is spiritual, are the cultural experiences on earth necessary? What of the savage mind? Ans.—1 Corinthians 1:19-29.

10. What is happiness? Ans.—Proverbs, 16:20; Psalms 16:11.

—Bell Mona Menzies, in the *Chicago Tribune*.

NEARLY TWO AN HOUR

If the factories continue to turn out automobiles and the automobiles continue to cause deaths by accident, the day is not far distant when there will be more automobiles than people in the United States. Statistics compiled for the casualty and surety underwriters emphasize the alarming condition.

Every day last year 43 persons in the United States were killed or died from injuries received in automobile accident. In 1922 the average number of deaths from this cause was 38. The total number of deaths in 1923 was 15,400, which is 2,000 more than in 1922. One-third of the deaths last year—about 5,000—were of children under 15 years old. These figures do not include deaths in grade crossing accidents, of which there were 1,500, or about 150 more than in the previous year.

These 17,000 deaths directly attributable to the handling of motor cars must add appreciably to the death rate in the United States. Despite climatic advantages, this country may soon be considered an unsafe one in which to try to live.

Since 1921 automobiles, directly or indirectly, have caused more deaths than all other vehicles combined, including steam and electric railways, horse drawn vehicles, bicycles and motorcycles. And while the total number of deaths continue to increase, it is small comfort to note that, in proportion to the number of automobiles registered, there has been a marked increase in safety. In 1915 there were 24 deaths per 10,000 automobiles. Last year the rate was 10.3 deaths per 10,000 cars.

—*Buffalo Express*.

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WELDING RELIGIOUS WORLD SYSTEMS

The Devil is doing his work of welding the religious systems of the world with remarkable rapidity today. How is he bringing one religious system in touch with another? Through societies such as the Theosophical Society, through a common humanitarian interest binding the politicians of the various nations. Yes, through such things as these. *But chiefly through the missionary societies of apostate Protestant Christianity.* The missionary who goes to the mission field to teach Modernism goes with the object, often quite frankly avowed, not of preaching a gospel that definitely converts from Mohammedanism or heathenism to Christ, but of giving what is best in "Christianity" to the native and of drawing from him in return what are the best elements in his own religion. Thus is the missionary welding, not so much a new, but a *super* religion, a religion in which are combined, as he puts it, the best elements of the systems of the past in a common bond for the moral uplift of humanity.

The correspondence of these facts with the prophecies of God's Word is no coincidence. The deception lies in the high-sounding phrase of the modernist, the lofty moral tone of his life, and the consolation with which the "natural man" receives his gospel, all of which serve to conceal or to make up for the vagueness and illogicality of his teaching. The Devil is never so much in the prison as in the pulpit or professional chair. What is openly wicked could never deceive, and the Devil is using *good men* today to prepare the greatest concentration of wickedness that the world has ever seen.—Basil M. C. Atkinson, M. A., in *The Bible League Quarterly*.

PREMILLENIANS HAVE A CHAMPION

I suppose that there are no people more systematically misunderstood and ridiculed than the premillenarians. And yet I do not hesitate to say that if their contention is right that the Scriptures mean what they say they have a more consistent interpretation of the Word than any other interpreters extant. Taking the Bible literally, and this they do, there is no other belief possible but that Christ will come in the clouds and with great pomp and gather to Himself His church and proceed to do the work which the so-called church is failing to do. I use the term "so-called church" thoughtfully, even though I give place to no one in my reverence for the true church. Jesus has His sheep, His Church, and He knows them by name and they belong to the *ecclesia*, the called out. There are millions on the church rolls whom Jesus could not trust with the work of evangelization. Within the borders of what we call the church are tried and true ones who have been tested and have proved faithful. This is the age of selection. It is the only belief that gives any true solution of the age and its seeming contradictions. Premillenarians believe that this Jesus who has been watch-



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ing the selective process and has kept faithful tab on all who profess His name will some time come and gather out the *ecclesia*, the chosen ones, and with these in place of the new organized bands of church members, work the work for which He suffered and died. No people on this earth have a brighter hope, a greater certainty of the triumph of righteousness than the premillenarians. No people on this earth are working closer to the lines laid down by their Master than these same despised believers in the Lord's return.—Rev. J. T. Chynoweth, in the *Racine Journal News*.

A SIXTEEN YEAR OLD BOY'S BOOK SHELF

"The Friendly Road," David Grayson; "The Blazed Trail," Stewart Edward White; "Soldiers Three," Kipling; "The Real Dope," Lardner; "Farm Rhymes," Riley; "The Builders and Other Poems," Van Dyke; "Life of Washington," Weems; "The Man Without a Country," Hale; "General Zoology," Pearse; "Every Boy's Book of Handicrafts, Sports and Amusements"; "Bird Life," Chapman; "A Guide to the Trees," Lounsbury; Roget's "Thesaurus of English Words and Phrases"; "Putnam's Automobile Handbook"; "A Guide to Mt. Washington"; "Camp Cookery," Kephart; "Rifles and Rifle Shooting," Askins; "Fishing Kits and Equipment," Camp; "French Grammar," Fraser and Squair; "Boy Scouts' Handbook"; "Camping for Boys," Gibson; "Boat Sailors' Manual," Qualtrough; "Botany," Wright; five tree, flower, and bird manuals; twenty books on field and forest; "An American Physician in Turkey," Knapp; "Abraham Lincoln, the Boy and Man," Morgan; "Theodore Roosevelt," William Roscoe Thayer; "World-Wide Bible Study," Cooper; "Sanctified Ones," Stockmayer; "The Victorious Life," conference addresses; "Young Men Who Overcame," Speer; "Soul Winning Around the World," Alexander; "What is the Gospel?" Trumbull; "David Livingstone," Horne; "Jesus is Coming," Blackstone; "The Bible and its Christ," Torrey; "When Faith Sees Christ," Scofield; "Rightly Dividing the Word of Truth," Scofield; "Victorious Life Studies," McQuilkin; "Their Call to Service," Howard; "The Medical Mission," Wanless; "Secret Prayer," Henry Wright; "The Christian According to Paul," Faris; "Temptation," Howard; "The Way," Pepper; "Daily Strength for Daily Needs"; "Christianity Is Christ," Griffith Thomas; "James Chalmers," Hall.—Philip E. Howard, in *The Sunday School Times* (a reprint).

LIMITATIONS OF SCIENCE

Science has done wonders, but it has its limitations.

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light of truth and gladness of light upon earth.

The reaction to all this could not fail to come.

We have learned that science, too, is human.

The world is under an unpayable debt to the scientific spirit and the scientific method.

They have done great things.

But there are other things, and the greatest things of all, that science cannot do.

For, after all, the eye of the scientist sees only appearances. The eye of the microscope, as a French essayist has said, is still only an eye, and sees only appearances.

Science recognizes only facts. But it is not facts that have the last word in life—it is the relations of human beings to those facts.

So it is always to the "seer," to the poet and prophet, the philosopher and the story teller, that we must turn for our last adjustment.

When our facts are non-facts, when we base our preaching upon what is not true, of course we go astray. It is science that must lay our foundations, else the house is built on the sand and will not stand.

But science has been overpraised. It has made racing airplanes and locomotives, huge steamships, telegraphic cables and telephones. With these we have saved time and money, but we are no nearer the solution of the problem of what we shall do with the spare time we have gained or the excess wealth we have piled up.

It has enabled us to carry bodies many times faster than in the age of Moses; it has not shown how to make the souls in those bodies appreciably nobler.

Is the mystery of love any clearer now than it was in the days of Abelard and Heloise?

Is death more understandable to the last mother who lost her baby than it was to Eve, sitting with dead Abel's head in her lap?

Are there modern formulas of friendship more reliable than the instincts of Damon and Pythias?

Can the most learned savant of Harvard or the Sorbonne tell you anything new about how to starve the beast and nourish the angel in you, anything Marcus Aurelius or Saul of Tarsus had not told?

Has the most distinguished professor of sociology given us any new light on how human beings are to live in mutual helpfulness and peace, any light that goes beyond the beams cast by the pure ideals of Jesus of Nazareth?

Let us honor the scientist. He has abolished pests, increased comforts, banished the ghosts of ignorance and taught us intellectual honesty. But he has not healed the deep hurt of the world, and he never can. That takes another type of man.

—Frank Crane, in *Chicago Daily News*.

BLUNDERS IN THE NAME OF SCIENCE

Man, mere man, who has been working

and living on as best he could while the philosophers wrangled over him and presently reduced him to an automaton by virtue of supposedly settled scientific laws, discoveries of the marvelous nineteenth century, is entitled to chuckle as he reads the scientific tidings of today. The mechanistic view is in disgrace. So careful a psychologist as Professor William McDougall, late of Oxford, now of Harvard, can say to the Toronto conference:

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"And the physical universe of eternal hard atoms and universal elastic ether, the realm of pure mechanics, has become a welter of entities and activities which change in development and disappear like the figures of the kaleidoscope. The psychologist who would believe in the efficiency of human effort no longer needs to fling himself in vain against the problem, How can mind deflect an atom from its predetermined course? For the atoms are gone; matter has resolved itself into energy; and what energy is no man can tell, beyond saying it is the possibility of change, of further evolution."

In Professor McDougall's view "purposive strivings at the lower levels" of evolution have bankrupted the whole mechanistic theory which the gaping world of the nineteenth century took from the revered lips of Spencer and Huxley.

Only one inaccuracy suggests itself in Dr. McDougall's statement. The atom is not gone. It is still very much present. Its character, its composition, its nature, are completely altered from what has been the popular conception thereof. But the scientist who kept his feet on the ground never treated the atom as anything but a hypothesis. By using this hypothesis, of an individual unit of unknown matter, extremely valuable chemical progress was achieved. The atom, as a hypothesis, is still the center of the present extraordinary studies touching the ultimate nature of what we have always termed matter and which is turning into energy under our hands.

It is not, in truth, the scientists who mislead. The famous quarrel between science and religion that bathed the later nineteenth century in eloquence and doubt was not so much the labor of scientists as of philosophers and interpreters of science. Now the unreality of the quarrel is being generally accepted and religion is once more becoming respectable for an intellectual.

But the misleaders refuse to be disengaged. The newer sciences always offer a wealth of opportunity for magically turning hypotheses into scientific laws and building thereon new theories of the universe and of human conduct. Professor McDougall squints a little that way himself, though his major contention, erasing the philosophic content of mechanism, is sound enough. The sociologists and the economists and the anthropologists are all subject to similar perversions. The weaker brethren thereof commit the hasty generalizations themselves and if the world would listen to them would lead whole nations down blind alleys.

Do not mistake a hypothesis for established truth. Do not generalize from insufficient facts. Keep the line between science and speculation distinct. And hold fast to all the ancient wisdom of instinct and faith until scientific law, finally established, is ready to replace it. The nineteenth century was led into a morass of confusion and darkness by failing to follow these precepts. May the twentieth century learn by its errors!

—New York Herald-Tribune

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42	4.7%	54	5.9%	66	7.1%	75	8.5%
43	4.8%	55	6.0%	67	7.2%	76	8.6%
44	4.9%	56	6.1%	68	7.3%	77	8.7%
45	5.0%	57	6.2%	69	7.4%	78	8.8%
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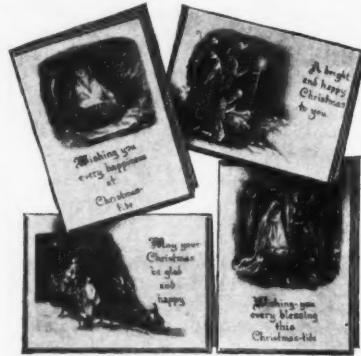
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Young People's Society Topics

John C. Page

December 14

Count and Share Your Blessings

Psalm 107:1-9

The theme of this psalm is found in the first verse. It is the goodness and the mercy of the Lord out of which all our blessings flow. In the nine verses allotted to us, these blessings are displayed. Let us count them and then share them with others.

The first blessing is mentioned in verse two. It is that of redemption. God, in the person of His own Son, has become our Redeemer. The cross of Calvary is the place where the great sacrifice was made, where every righteous requirement was met, where sin, death and condemnation were overcome and where we were "redeemed from the hand of the enemy." The personal apprehension and appropriation of this truth, this gracious provision of God, is the beginning of a life of blessing. Let us lay hold of this principle firmly so that we may indeed have something to share with others. By prayerful interest, by kindly word, by loving deed, by sacrificial gifts for world-wide evangelization, we can bring others into the experimental knowledge of God as the great Redeemer.

In the third verse, the additional blessing of separation is presented. The redeemed are gathered out from the East and the West and the North and the South. This indicates precisely what God the Redeemer is doing. To use the words of James in Acts 15:14, God has visited the nations to take out of them a people for His name. Not all will receive the Redeemer as Saviour and Lord. Those who do receive Him are gathered out and form "a chosen generation, a royal priesthood, a peculiar people" showing forth the praises of Him who called them out of darkness into His marvelous light (1 Pet. 2:9).

Other blessings may easily be counted in the remaining verses. For example, there is deliverance in times of distress, verse three; guidance in the right way, verse four; satisfaction and fulness in verse nine. No wonder then that the writer exhorts us to "give thanks unto the Lord" and cries out "Oh that men would praise the Lord for his goodness." Let us be among those who do it. Take time to count and share your blessings.

December 21

The Christmas Story in Poetry and Song

Luke 2:1-20

The essence of the Christmas story is that God came down from above in the person of His Son Jesus Christ, to redeem the lost from sin. "Behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the City of David,

a Saviour which is Christ the Lord." This objective revelation became the basis of the shepherds' faith. They gave heed to the word that was spoken. They acted upon it. They testified to it. They rejoiced in it. In their conduct we see the various activities of faith.

This truth of "God manifest in the flesh" has found expression in the songs of the church all down through the centuries. Often have we sung the words,

"Veiled in flesh the Godhead see,
Hail the incarnate Deity,
Pleased as man with men to dwell,
Jesus our Immanuel,
Hark, the herald angels sing
Glory to the new born King."

Apart from this truth Christmas loses its true meaning and becomes simply a holiday.

We are in danger of losing the true Christmas message, in greater danger than at any time since the Reformation. If the encroachments of Modernism continue, we shall lose it altogether. The pre-existence of our Lord, His Incarnation, His virgin birth and all the truths that Christmas represents, are denied, belittled or ignored by a system which has crept into the church of God by subtlety and sophistry and which now threatens its very life as a witnessing body. It represents Christianity as man's effort upwards by a process of evolution which finds its highest expression in the man Jesus. It denies the fact that God has come down to deliver us. It is so at variance with true Christianity that it can find no common ground with it. The editor of the *Christian Century*, a magazine recognized as the chief exponent and advocate of Modernism, admits and asserts that between the historic faith of the church and the modernistic theory, there is a great gulf and that the two are irreconcilable.

This new system must be met with active and intelligent opposition. A great awakening on the part of Christian men and women is the need of the hour. The time has come for such an awakening. It is impossible for the intelligent Christian now to think of the Christian message without taking note of the menace of Modernism. Any system that robs the soul of a divine Saviour must be resisted. A Christ who is not the object of our faith, but merely an example of faith, is not the Christ of the Bible. The Christmas message is indeed one of peace but not of compromise. The truth must be defended and the present is the time to come to its defense. Christian young people of this generation should acquaint themselves with the facts of Christ's birth as recorded by the historians Matthew and Luke, and should read at this Christmas season such passages as Philippians 2:5-11; Hebrews 2:14; John 1:1, 14. This

will give knowledge of the great fundamental truths concerning the pre-existence, incarnation and virgin birth of our Lord, all of which are vital matters in our Christian faith.

December 28

The Old Year and the New

Philippians 3:12-14

"Forgetting those things which are behind, I press towards the mark for the prize of the high calling of God in Christ Jesus." Forgetting the old and reaching forth unto the new is the proper attitude of a sincere Christian on the threshold of a new year.

Three things are suggested in these three verses. There is first, the apprehension of Christ's purpose for us. He has a purpose which may be known and entered into by the study of His Word, by the providential circumstances of life, and by the Spirit's work in our consciousness. Paul apprehended that purpose and said, "Unto me who am less than the least of all saints, is this grace given that I should preach among the Gentiles, the unsearchable riches of Christ." Is not this our greatest work too, even the making known everywhere of the same unsearchable riches? In the home, the school, the office, the store, the workshop, the bank, and the market place, we are to show forth His glory by the manifestation of His Spirit. To all of us the Master would say, "Ye have not chosen me but I have chosen you, and have ordained you that ye should go and bring forth fruit." If the question arises as to how this is to be done, we hear Him saying again, "Ye in me and I in you." This is the only and sufficient answer. "Ye in me" indicates our position; "I in you" denotes power.

In addition to position and power, there is in this Scripture lesson the idea of progress reaching forth unto those things which are before; forgetting the good as well as the bad, and reaching forth for the best. There should be

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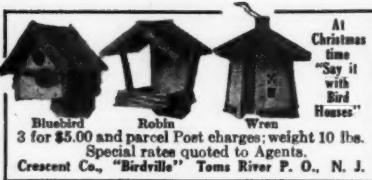
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January 4

How Can We Develop the Spirit of Friendliness

Proverbs 18:24; 27:6, 9, 10; 1 Samuel 18:1-4

These Scripture verses contain enough by way of suggestion and counsel to enable us to develop the spirit of friendliness.

"A man that hath friends must shew himself friendly." The world loves a friendly man; one who is cheerful in disposition; one who scatters sunshine; one who can pour out the oil of joy, and reduce the friction of life to a minimum. As sunshine is sought for health and healing, so are bright lives sought for spiritual warmth and comfort. People gravitate that way. By developing this type of life one gathers and gains many friends.

The spirit of friendliness can be developed by remembering that "faithful are the wounds of a friend." There must be serious faults if our real friends see them and speak of them. Listen to their advice, do not get provoked. Such conduct severs friendships and thereby decreases the number of real friends. Maintain a cheerful heart even when criticized or corrected. It will increase the admiration of your friends and deepen their friendship.

The remaining verse bids us "forsake not thine own friend neither go into thy brother's house in the day of thy calamity." In other words remember that people have their own troubles; therefore, do not burden them unduly with yours. Sincere friendship loves to give rather than ask favors. To "forsake not thine own friend" involves keeping in touch with him, inquiring unto his welfare, and seeking his good. The friendly spirit is developed in action.

Our opening Scripture verse tells us that "there is a friend that sticketh closer than a brother." His name is Jesus. He is the Son of God, "the Lord of glory." All other friendships are sanctified through the power of His salvation, His lordship, and His friendship. Cultivate His friendship through obedience to His Word.

DEATH OF WILLIAM HENDERSON

Just as we are going to press word has been received of the passing on of William Henderson, at Toronto, Canada, on November 9. He was buried on November 11 at Toronto. Mr. Henderson was the founder and superintendent of the Shantymen's Christian Association, carrying the gospel to the lumber camps, mining camps, and construction camps, in Canada, and ten years later a council was formed in Chicago for the extension of the work.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

"TIMES" AND "FULNESS" OF THE GENTILES

O. P. F., Milton, Wis.

Questions: (1) When did the "times of the Gentiles" begin? Luke 21:24. (2) When did the "fulness of the Gentiles" come in? Romans 11:25.

Answers: (1) The expression covers the period when the rulership of the world is in the hands of the Gentiles. This began with the reign of Nebuchadnezzar. (2) This event is still future and seems to refer to the completion of the Church and the end of the Church Age.

ETERNALLY LOST

T. H., —

Question: Is a person eternally lost, if he does not accept Jesus Christ as his personal Saviour before death?

Answer: This is not for man to decide. We are entirely ignorant of it except we believe what God has revealed to us. Do we believe that "eternal life," "eternal salvation," "eternal redemption," "eternal glory," "eternal Spirit," mean something that is unending? Then why limit the duration of "eternal fire," "eternal punishment?" See Mark 3:29; 8:36; 9:43-48; Matthew 18:8; 25:41-46; 2 Thessalonians 1:9.

SPEAKING WITH TONGUES

G. S. W., East Liverpool, O.

Questions: (1) In what sense did the disciples speak with other tongues upon the Day of Pentecost. (2) What is the speaking with tongues in 1 Corinthians 14?

Answers: (1) The most natural meaning is that they addressed the different nationalities present in their own native languages. This was what caused such amazement (Acts 2:7,8). (2) Here the speaking with tongues is worthless to those present unless some person can interpret. It seems more like ejaculatory words of praise or adoration, which God understood, but which were unintelligible to most and sometimes to all of those present.

THE ARK OF THE COVENANT

W. M. H., Hazelhurst, Mass.

Question: What became of the Ark of the Covenant?

Answer: This question was asked in our September number, and the reply was given, "We are not told." A subscriber has since called our attention to the statement in 2 Maccabees 2:4, 5, which states that Jeremiah, at the command of God, took the Ark and hid it in a cave in Mt. Sinai. This is not impossible. Jeremiah is also said to have prophesied that the Ark of the Covenant

would also be found when the Lord shall re-appear in glory to regather His ancient people (vv. 7, 8). But since Maccabees is not regarded as an inspired book, we do not accept its statements without reservation.

GOD'S KINGDOM PURPOSES

S. H. C., Taylorville, Ill.

Questions: (1) How account for the changes in the Twelve Tribes? Rev. 7:5-8. (2) If the Jews had not rejected Jesus, would His kingdom have been immediately established? If so, what about the atonement upon the cross?

Answers: (1) See Leviticus 24:10-16 Deuteronomy 29:18-21; Judges 18:2-31; 1 Kings 12:26-33; Hosea 4:17. (2) Christ was their King. Had they accepted Him we know of no reason why the kingdom should not have been established. But they were unwilling to meet His conditions. God foresaw all this, and in His all-embracing plans the Cross was no after thought. God foreknew that Christ would be rejected and hence the offer of the kingdom in no way interfered with the redemptive purposes of the atonement.

THE HEAVENLY TEACHER

W. M. H., Akron, Colo.

Question: Please harmonize 2 Kings 2:1-11; John 3:13, and Acts 2:34.

Answer: As to David not having ascended to heaven, the reference is to his body; but in the case of Elijah the account concerns his bodily removal. The harmony must be sought in a correct understanding of John 3:13. Nicodemus was being rebuked for not understanding the spiritual truth to which Jesus was a witness (vv. 10-12). Yet Jesus was the only one qualified to teach concerning these heavenly things. While Elijah had ascended to heaven, even he did not return to teach heavenly truths. Neither Elijah nor anybody else had that experience. Christ utters a paradox, if we may take all of the words of verse 13 to be His words; for sometimes it is difficult to decide where Jesus leaves off speaking and where John begins. But accepting the whole of verse 13 as the words of Christ, the meaning seems to be that He is the only Heaven-man, being by nature both of heaven and earth, and hence the only one who can speak with authority about both heavenly and earthly things. But it should be observed that neither Elijah nor Enoch had power in themselves to ascend into heaven. They were taken up. It seems more probable, however, that verse 13 contains John's words, and that when he wrote them the Son of God had ascended into heaven from whence He had come.

ANOTHER JESUS

L. S. M., Chicago, Ill.

Questions: (1) Who is the other Jesus whom Paul would not preach? (2) Who are the parties mentioned in Galatians 4:1-6? (3) Please explain 1 Corinthians 11:21. (4) What was the "tree of the knowledge of good and evil"? (5) Explain "viper" in Acts 28:3 and Matthew 3:7

Answers: (1) A false Jesus; a Jesus of the imagination; not the true Jesus. (2) When a child is under age he is little better than a servant, and is in charge of teachers and governors. Likewise, we Christians were one time in the position of servants, under bondage; but since being saved we have become sons; not in name only, but in reality, for we have received the Holy Spirit into our hearts. (3) In the common meal that preceded the Lord's Supper the rich and poor were to share alike. For one to be "drunken" and another "hungry" shows the abuse of this "love feast." (4) This tree symbolized the test of obedience to God. Disobedience brought a knowledge of sin. Before that, man had known only good. (5) The "viper" that bit Paul was a poisonous reptile, while the "generation of vipers" denounced by John the Baptist were men of poisonous character and intent.

CHRIST THE GREAT MAGNET

R. N. L., Chicago, Ill.

Questions: (1) Why did Christ say He would draw "all men" (John 12:32), when really He has drawn only a few? (2) Why did He say that they who take the sword shall perish by the sword (Matt. 26:52), when generals like Napoleon, Washington and Grant were not killed in war? (3) What were the "greater works" which Christ's disciples were to do? (John 14:12). (4) Was Paul always writing under inspiration in 1 Corinthians 7:10-12.

Answers: (1) Men of all nations, Gentiles as well as Jews (see vv. 20, 21). (2) They who resist with the sword, must take all the risks of human warfare. (3) The explanation is not to be found in any greater physical miracles than Christ did, for that would be impossible. The great works are spiritual, such as the three thousand souls saved upon the Day of Pentecost. (4) Paul does not in one breath speak as an inspired apostle and in the next as a private individual. All of his commands are of the Lord (14:37), and the Holy Spirit always guided him to give the words of the Lord (1 Thess. 14:15). In verse 10 he probably refers to a commandment of the Lord, while He was upon the earth; and in verse 12 to the direct inspiration of the Holy Spirit.

PRACTICAL CHRISTIANITY

C. E. L., Lebanon, Pa.

Questions: (1) Should a Christian vote and take an active part in the affairs of the government? (2) Should not a Christian demand law enforcement and use his influence to keep his community clean? (3) Should not the

church warn the youth against the devices and allurements of Satan? (4) Is not the law of Moses binding? (5) Shall socials be held in a church basement, if not held for the purpose of replenishing the treasury of the church or of some organization in the church? (6) What harm is there in using a motion picture machine for educational purposes?

Answers: (1) Voting is a duty, and one that ought not to be shirked right now. (2) By all means. (3) Most certainly. But a distinction should be made between a church, as such, going into politics, and the individual member of the church; nor should a pastor use his pulpit for political propaganda. (4) Binding upon non-Christians, and not abolished for Christians in the sense that its principles are to be ignored. If a man commits adultery he breaks the

seventh commandment even though he is under grace. (5) The social side of the church life should be cultivated, and we believe the way you suggest is a good one. (6) We see none.

MODERNISTIC CLAIMS ANSWERED

E. L. R., Chicago, Ill.

Questions: (1) Did the doctrine of the Trinity originate with Augustine and Athanasius? (2) Was the doctrine of the Logos taken from Philonic Alexandrian philosophy? (3) Was the doctrine of the virgin birth an introduction into a late edition of Matthew's Gospel? (4) Does it contradict the genealogies of Matthew and Luke? (5) Did the doctrine of original sin and the atonement originate with Paul, and is it not found in the teachings of Jesus?

Answers: (1) While Athanasius was a great defender of this doctrine, which was later developed by Augustine, the term was first used by Tertullian a century before Athanasius. But their statement and defense of the doctrine did not "originate" it, for it was in the Bible long before it was scientifically formulated. (2) The term "Logos" was in use before John, but John was not dependent upon Philo for his knowledge of the Logos doctrine. John was dependent only upon the Old Testament and direct divine revelation. (3) This is merely an assertion of the modernists, but which cannot be proved by them. We have no evidence that Matthew's Gospel ever existed in any other form than now. (4) No contradiction. Matthew states that Joseph was the husband of Mary, "of whom was born Jesus," but does not state that Joseph was the father of Jesus. Indeed, the verses which follow distinctly state that he was not, but that Mary "was found with child by the Holy Ghost." The genealogy in Luke also safeguards the doctrine (3:23), while the first chapter fully establishes the fact of the virgin birth. (5) The doctrine of original sin was developed by Paul, but it is prominent in the Old Testament, as is also the doctrine of the atonement. As to the Gospels, see John 8:21, 24 for the fact of sin and the lost state if out of Christ, and Matthew 26:28 and John 3:14-16 for the fact of Christ's atonement for sin.

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BRIEF MENTION

A. O. S., Palo Alto, Calif.

We have not read the *Conquest of Fear*, by Basil King, but we know of only one effective way. "Perfect love casteth out fear."

S. A. B., Estherville, Ia.

B. L. K., Harrisonburg, Va.

For all practical purposes the King James Version of the Bible is sufficiently accurate, but it is also well to have a copy of the Revised Version for careful studying.

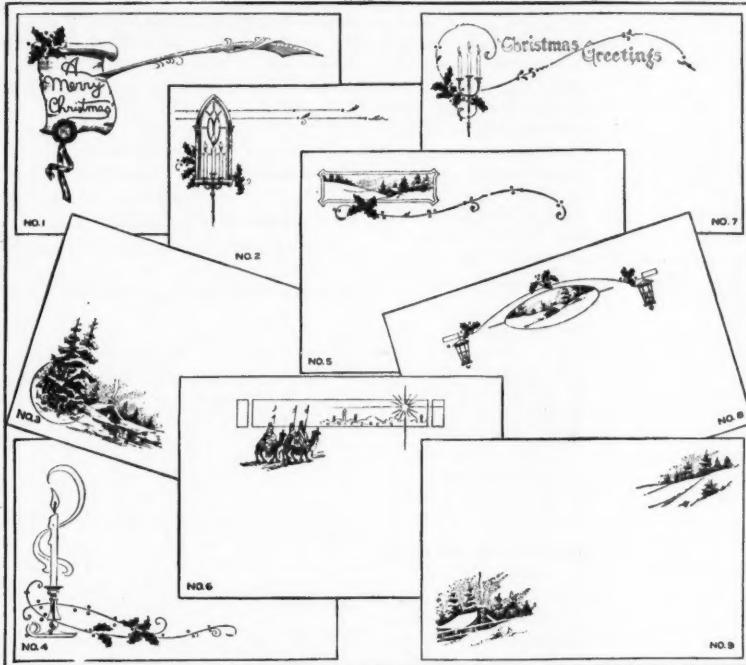
W. A. M., Baggaley, Pa.

We believe that the entire Bible is divinely inspired. This does not mean that every word in itself is absolutely true. There are a few exceptions. For example, the words of Satan to Eve, and the words of the Pharisees when they said to Christ, "Thou art a Samaritan and has a devil." But the record of these sayings is true, and of course such exceptions are readily recognized.

A. M. R., Almota, Wash.

(1) While we do not have a recorded public prayer of Jesus, it seems probable that Christ's prayer in the garden was overheard by the disciples (Luke 22:40-46). And doubtless the intercessory prayer in the seventeenth chapter of John's Gospel was uttered in the presence of His disciples. (2) One hundred percent Americans are those who are devoted to their country first and all the time.

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with all kind thoughts and best wishes
for Christmas and the New Year.

VERSE FOUR

Of all the Merry Christmas Days
You've known in old December,
May this one be the happiest,
The best you can remember.

VERSE FIVE

May the end of a perfect day be yours
When the evening stars appear,
And may every day be a perfect day
To the end of a perfect year.

VERSE SIX

Follow the star as the wise men did
And it shall bring to you
Great peace of mind, exceeding joy,
And good in all you do.

VERSE SEVEN

Old times, old friends still dearer grow,
As seasons come and seasons go.
And Christmas Day we send anew
Our very best regards to you.

VERSE EIGHT

Everybody at our house wishes
Everybody at your house
A Merry Christmas and
A Happy New Year.

VERSE NINE

This little card is just to tell
The old-time wish you know so well
"A Merry Christmas and a
Glad New Year."

VERSE TEN

To wish you a Merry Christmastide
Brimful of joy and cheer,
And may the Christmas joy abide
Throughout the whole New Year.

VERSE ELEVEN

The Lord bless thee, and keep thee:
The Lord make His face to shine
upon thee and be gracious unto thee:
The Lord lift up His countenance
upon thee and give thee peace.

VERSE THIRTEEN

Christmas! Day of heavenly giving,
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Born of the Wonderful Birth!
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International Sunday-school Lessons

P. B. Fitzwater

December 14
The Raising of Lazarus
John 11:1-45

Golden Text—"I am the resurrection, and the life."—John 11:25.

I. The Revelation of Christ's Love (vv. 1-36).

The Bethany family held a peculiar place in the affections of Jesus. When the doors of other homes were closed against Him, the door of this home was flung wide open to receive Him. When misunderstood by others, and weary with His arduous labors, He could come into this home and enjoy intelligent fellowship and find rest.

1. Lazarus Sick (vv. 1, 2). Even those who are in close fellowship with the Lord are not immune from sickness. Sorrow comes even to the homes where Jesus is loved.

2. Martha and Mary Send for Jesus (v. 3). Because they had come to know Jesus more than a mere man they instinctively turned to Him when this shadow fell across their home. Those who receive Jesus into their homes, when all are well and happy, can be sure of His love and sympathy when sickness and death overtake them. While love to Jesus does not keep us from trials and sorrows, it does link us with His grace and enables us to bear up.

3. Jesus' Strange Delay (vv. 4-19). Martha and Mary sent for Jesus because He loved Lazarus. Now Jesus "abode in the same place" because He "loved Lazarus and his sisters." This mystery is to be explained by the fact that Jesus was divine and knew all things. Mere human sympathy would have moved Him to hasten to the home of trouble, but divine love, which rests upon perfect knowledge, caused Him to tarry. Let us learn that all of the delays of the Lord are occasioned by His love.

4. Jesus Meets Martha and Mary (vv. 20-37). He now turns His face toward the sorrowing home. Jesus knew, and the disciples apparently knew, that going into Judea meant His own death. Martha and Mary knew the peril to which He would be exposed; therefore did not make request that He come, but merely gave Him notice. They were willing that His coming should be left to Him. He told His disciples that His purpose in going was to wake Lazarus out of his sleep. This last word reveals Jesus' estimate of death. It is only a sleep.

(1) Martha met Jesus (vv. 20-27). As He was nearing the village Martha, who with her sister had passed through the awful ordeal of the sickness and death of a dear brother, met Him with a complaint for His delay. Because of His love He ignored her complaint and taught her concerning the resurrection and life. Martha like many today had a vague belief that God would raise Lazarus sometime in the distant future, in a

general resurrection but Martha did not need to wait for the remote future. To her came the compelling declaration, "I am the resurrection, and the life." The great truth needed to be apprehended is that here and now we are united to the living Christ, the source of life, and that this is the pledge of a bodily resurrection and eternal reunion. The Christian life centers in the person of the living Lord, the eternal Son of God.

(2) Mary met Jesus (vv. 28-35). Mary came with the same words but with a different tone of voice and attitude. She fell down at His feet. She had been sitting at His feet in the days of sunshine. Therefore, she knew where to go when sorrows cast their shadows across her path. Her words were responded to by His tears, "Jesus wept." He is now a sympathizing Saviour. He can be touched with the feelings of our infirmities.

II. The Resurrection of Lazarus (vv. 38-44).

The great sympathy now expresses itself in supernatural power. Sympathy would be valueless without its connection with divine power. In this stupendous miracle we see an illustration of the quickening into life of those dead in trespasses and sin.

Observe:

1. He Was Dead. Even putrefaction had set in. This is a type of the sinner, dead in trespasses and sins, even morally corrupt (Eph. 2:1).

2. The Stone Must Be Rolled Away. This is the part that the human must play. As Christian workers we should remove every obstacle from between a dead sinner and a life-giving Saviour.

3. In Unbelief Martha Protests Against the Stone Being Removed. She insists that Lazarus had already undergone putrefaction. Unbelief on the part of God's people today is saying the same.

4. Christ's Intimacy and Fellowship with the Father as Revealed in His Prayer. He says that it was not for Himself but for those who stood about.

5. His Manner of Dealing with Lazarus. It was by a call. He is calling men and women today by His Spirit, His Word and His providence. His call is an individual one, even by name.

6. The Response of Lazarus Shows That His Call Was With Authority and Power. With the call goes the power to hear and obey, even though one be dead in trespasses and sin and therefore helpless. There is nothing too great for the Lord.

7. The People Are Commanded to Remove the Grave-clothes and Set Him Free. They could not make Lazarus alive, but they could remove the grave-clothes which bound the man whom Christ made alive. It is our business to teach the truth to those who have been

made alive by Christ, for "truth shall make them free" (John 8:32).

III. The Effect of This Miracle (vv. 45-57).

This mighty work caused division of sentiment. Some believed on Jesus and some went to the Pharisees with the news. His enemies now got busy. The Sadducees joined with the Pharisees in the common cause of getting rid of Christ.

December 21

Christmas Lesson—God's Gift to the World

John 1:1-18; 3:16-21

Golden Text—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

The Lesson Committee has suggested alternative lessons for today, namely, "The Conversion of Zacchaeus" or "God's Gift to the World." Since we so rarely get a Christmas lesson from the Gospel of John, it is most fitting that we avail ourselves of this opportunity.

I. The Declaration of God (John 1:14-18).

1. By Whom (v. 14)? The Word. The historic person Jesus Christ is called the Word of God, because He is the expression of God to men. Personal beings express themselves in words. The eternal God has declared Himself in Jesus Christ. Observe:

(1) That Jesus Christ is a person, separate and distinct from the Father, yet there exists an inseparable union between them (v. 1).

(2) He is eternal (v. 2). He was with God in the beginning. He did not begin to exist when the heavens and the earth were created. He was before all things (Col. 1:17).

(3) He is God (v. 1). He is not only being equal with God but one in essence with Him.

(4) He is the omnipotent Creator (v. 3) by whom were all things made, the world and all things therein. The Redeemer is the Creator.

(5) He is the Source of all life (v. 4). He is the eternal Fountain from which all life has been derived. All living beings have derived their life from Him, are dependent upon Him for the maintenance of life.

(6) He is the Light of men (v. 4). The light of reason came from Him. Even the faculty by which the rationalists seeks to destroy His works, was given by Him. The conscience, the voice of the God-likeness in the soul, is His gift.

2. How Made (v. 14). Through sin man, who was made in the likeness and image of God, lost knowledge and touch with God. The supreme need, therefore, was a tangible revelation, one he could touch and handle, that is, verify with the senses. This was done through the incarnation of the Word. Jesus Christ is not merely a representative of God, but He is absolutely and essentially God. It was the eternal Word who became flesh. In the virgin birth

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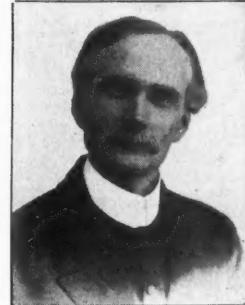
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of Christ God became incorporated with humanity. He did not merely become a Jew. He was the Son of man. His relation is racial. Christianity is, therefore, the universal religion.

3. The Witnesses (vv. 15-17).

(1) The Baptist (v. 15). John the Baptist was the herald of the eternal Word who was the Revealer of God. His testimony was a fulfilment of prophecy (Mal. 3:1).

(2) John the evangelist and his fellow disciples (v. 16). Their experience of God's grace of salvation was the proof of the coming of God's representative. Participation in this grace issues into life. This revelation is much more glorious than that given by Moses in that Christ is not only the standard of God but the power or dynamic which enables a believer to obey.

4. The Need (v. 18). Sinful man was blind, therefore could not perceive God. If man was ever to know God, God must adapt Himself to man's need; therefore the coming of God in flesh—human nature.

II. The Supreme Reason Why God Revealed Himself (John 3:16-21).

1. His Great Love (v. 16). Primarily God's boundless affection moved Him to reveal Himself as the Saviour of men. Concerning His salvation note:

(1) Its origin. "God so loved the world." It proceeded out of the loving heart of God. Nothing in man could have originated it. It was not even a necessity with God but the free expression of His great heart.

(2) Its ground. "He gave his only begotten Son." Man's salvation rests upon the death of Christ. "Without the shedding of blood, there is no remission."

(3) Its recipients. "Whosoever believeth." This means that whosoever in any age, race or clime receives Jesus Christ is saved. Refusal to accept Jesus Christ as Saviour is the only thing that can stand between the sinner and God.

(4) How appropriated. "Believeth on him." This great salvation, which proceeded from the loving heart of God, is offered to whosoever will take it on the simple condition of receiving it.

(5) Its effects.

a. It issues in eternal life. Christ is the source of life. Those who receive Him are made partakers in that life. Therefore all who are in Christ have eternal life.

b. It saves from perishing. Those who accept Jesus Christ are eternally saved.

2. The World's Great Need (vv. 17-21). The world was under condemnation. It was without help to save itself. Christ, the great Saviour and Deliverer, did not come to condemn the world. Its unbelief and rebellion placed it under condemnation. The supreme purpose of Christ's coming was to deliver them from their lost condition.

December 28

The Review—The Central Period of Christ's Ministry

Golden Text:—"He that hath seen me has seen the Father."—John 14:9.

Moody Bible Institute Monthly

The best way to conduct the review for adults is to present the heart of each lesson. This can be done by making assignments to the members of the class a week ahead, or by asking all members of the class to prepare on each lesson and the teacher to skillfully draw the central teaching of the lesson from the class. The following suggestions are offered:

Lesson I. Having proclaimed the laws of the kingdom and wrought miracles to demonstrate his power to administer the affairs of the kingdom of Christ, He sent forth the twelve to propagate the kingdom, He had not only power over the chief foes of mankind, sin, sickness, demons, storms, etc., but could give that power to His disciples.

Lesson II. This is the model prayer for the disciples. True prayer is the communion of the human personality with the divine personality in secret. The supreme need is a right relationship on the part of the human. He must be able to say "Our Father." Without becoming a child of God through faith in Jesus Christ no one can acceptably pray.

Lesson III. The parable of the sower teaches that the measure of fruitfulness from the sowing of the Word of God is determined by the condition of the human heart.

Lesson IV. Although Jesus was a real man and therefore needed rest after his strenuous day of teaching; He was also divine as shown by His power to still the stormy sea by merely speaking a word.

Lesson V. The parable of the Prodigal Son reveals the heart of a pardoning God for a sinning race. The central interest is not in the return of a prodigal, but in the loving heart of our Father-God.

Lesson VI. In this lesson we see Jesus feeding a multitude with very scanty provisions. It shows that He possesses creative power and therefore is God. While the creation of the food was the Lord's part yet the disciples had to distribute the food created; and on the part of the people it was necessary that they should obey the Lord and eat.

Lesson VII. The central teaching of Peter's confession of Christ is that Jesus is the Christ, the Son of the Living God.

Lesson VIII. In the transfiguration is portrayed the method of the Messianic kingdom as well as the message of the king to His discouraged disciples. He showed the discouraged and despondent disciples that beyond the cross which they so keenly resented would come into realization the kingdom which they hoped for.

Lesson IX. The parable of the Good Samaritan teaches that my neighbor is the one who needs my help; and that being a neighbor means to be on the lookout for those in need, and to render assistance to the limit of my ability.

Lesson X. The opening of the eyes of the man born blind is an acted parable illustrating in the physical sphere the working of divine grace in the spiritual



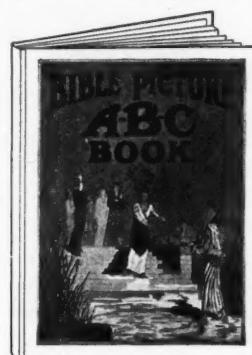
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Lesson XI. The raising of Lazarus from the dead not only assures us that there will be a resurrection of the dead, but that Jesus Christ is the resurrection and the life.

Lesson XII. God became incarnate in order to reveal Himself to the world. God can only be known as the Son reveals Him.

January 4

Christ's Triumphal Entry
Luke 19: 29-44

Golden Text:—"Blessed be the King that cometh in the name of the Lord."—Luke 19:38.

The title given this lesson is somewhat misleading. Strictly speaking, this was

far from a triumphal entry. It was rather the official presentation of the King to the Jewish nation. Back of the cry, "Hosanna," the awful word, "crucify" was taking form. Likely this awful word "crucify" was uttered by some of the same persons who cried, "Hosanna." Though they were utterly blind to the fact, God was about to carry out his plan of Hosanna, which means "save now," through the crucifixion of the Son of God.

I. The Preparation (vv. 29-34).

1. Sending the Disciples for the Ass (vv. 29-31). He told them just where to go to find it and told them how to answer the inquiry of the one who owned it. This shows how perfectly the Lord knows all our ways. He knows our whereabouts by day and night. He even knows our thoughts. He uses unlikely means and

insignificant things in the accomplishment of His purpose.

2. The Fulfilment of Prophecy (Matt. 21:4, 5). Some five hundred years before Zechariah had predicted this event. Christ's entry into Jerusalem was an exact fulfilment of this prediction. This is highly instructive to those who would understand the as yet unfulfilled prophecies. Since the prediction of His first coming was literally fulfilled, we can be assured that those of His second coming will be likewise fulfilled. The first is established beyond a doubt. The second we should as heartily believe. The prediction of Zechariah 14:3-11 will be just as literally fulfilled as that of Zechariah 9:9.

3. Obedience of the Disciples (vv. 32-34). Though the request may have seemed strange, and even unreasonable, they fully obeyed. The true disciple will render glad obedience to the Lord no matter how strange His commands may seem. Obedience to that only which seems reasonable is not obedience at all. May we prove that we are real disciples!

II. The Entry of the King (vv. 35-38).

1. The Disciples Set Jesus Upon the Ass (v. 35). This act of putting their garments upon the ass and setting Jesus upon it showed that they recognized Him as their King (2 Kings 9:13).

2. Acclaimed as King by the Disciples (vv. 36-38). Some spread their garments in the way. Others perhaps having no garments to spare cut down branches of trees and strewed them in His way which was no doubt just as acceptable to Him. They praised God for all the mighty works which they had seen and cried out, "Blessed is the King that cometh in the name of the Lord."

III. The Critical Pharisees (vv. 39, 40).

Although swept along by the demonstration of the multitude they deemed it prudent to ask the Lord to rebuke the disciples as such behavior might be interpreted by the Roman government as an insurrection. To their demand Jesus replied that such homage was not only fitting but necessary. He declared that if the multitude were silent, the very stones would cry out in adoration of Him.

IV. The King Rejected (vv. 41-44).

Christ knew what awaited him in Jerusalem. Though surrounded by loyal hearts, He knew that the rulers of the nation had no heart for Him. His coming trial and death loomed before Him so that He wept over Jerusalem. He knew what awful days awaited it, and that loyal hearts would gladly welcome Him if they only knew. He showed that their inability to see Him as their King and Saviour would result in bringing upon them the awful horrors of the destruction of their city. He entered the city and rebuked the rulers for allowing the house of God to become degraded by carrying on traffic for gain. The cleansing of the Temple only increased their hatred and opposition to Him.

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EIGHTH PERIOD—DIVIDED KINGDOM

December 14—**Hezekiah's Good Reign,**
2 Kings 18-20
December 21—**Manasseh and Josiah,**
2 Kings 21-23
December 28—**Judah's Downfall and Captivity,** 2 Kings 24, 25

NINTH PERIOD—CAPTIVITY

(Note—The events connected with the Captivity and the Restoration are so intermingled that it is difficult to separate them. Under this period would properly come lessons in the books of Esther, Daniel, Ezra and Nehemiah, but the scheme of the course takes up those books in what is called the Tenth Period and after that under the head of "Supplemental.")

TENTH PERIOD—RESTORATION

January 4—**Two Decrees of Cyrus and Darius,** Ezra 1-5

JUDAH UNDER HEZEKIAH

2 Kings 18-20

1. A Summary of the Reign, 18:1-8.
For a more extensive history of this good reign compare not only 2 Chronicles 29-32, but also Isaiah 36-39. In the first eight verses we have the usual summary like that of Ahaz (16:1-4), after which follow in detail the chief events of the reign. The summary contains the age and period of the king (vv. 1, 2); his attitude toward the true worship (vv. 3, 4); a reference to the spirit animating his life and conduct (vv. 5, 6), and in consequence the successes attained over foreign enemies (vv. 7, 8).

Note his enviable distinction (v. 5) and the cause of it (v. 4).

2. Sennacherib's Invasion, vv. 13-35.

The intervening verses (9-12) recapitulating Israel's captivity are inserted doubtless for the sake of contrast. Had the kings of Israel been as faithful to Jehovah as this king of Judah was, that calamity would not have overtaken them as it did not overtake him.

Sennacherib is on a tour of conquest against Egypt, Assyria's great rival for world dominion, and takes in Jerusalem *en route*. At first Hezekiah is disposed to make terms (vv. 13-16), which Sennacherib accepts and then wantonly disregards. While he proceeds on Egypt

he detaches a force to attack Jerusalem (v. 17).

The language of Rabshakeh is insulting throughout. His claim to be acting for Jehovah (v. 25) is pure assumption as the event shows. Eliakim's protest (v. 26) was a blunder in that it encouraged him to greater boldness in seeking to influence the rank and file (vv. 28-35).

3. The Appeal to Jehovah, 19:1-37.

Rabshakeh did not commence the siege immediately, but joined the main army again at Libnah (v. 18), to which place Sennacherib retired on the approach of the Egyptian king (v. 9).

Another attempt is made to move Hezekiah by a letter, but as before he had appealed to Jehovah through the prophet, he now does so directly through his own prayer (vv. 14-19), and is answered through the prophet (vv. 20-34).

This answer contains (1) a rebuke of Sennacherib's boast (vv. 21-24); (2) a refutation of his self-assertion (vv. 25-28); (3) an encouragement to Judah and Hezekiah (vv. 29-31); and (4) the divine decree in regard to the crisis (vv. 32-34).

The execution of the decree brings to mind such modern parallels as the destruction of the Spanish Armada by the storm, and the breaking up of the French army before Moscow when in one memorable night, 20,000 horses perished of frost.—Lafigè.

4. Hezekiah's Sickness and Recovery, 20:1-11.

It seemed to the king that he must have displeased God to be cut off in early manhood (see Prov. 10:27), hence his words (v. 3).

Figs were the ordinary remedy for boils (v. 7) but the prophet did not order their application until he was assured of the divine help. It was God, and not the figs that healed, just as is always the case in every remedy for bodily ills.

It does not seem wrong for Hezekiah to ask a sign in view of Isaiah's words to Ahaz (Isa. 7:11).

The reversal of the shadow on the sundial (v. 11) only can be regarded either as a miracle or myth, and as far as the true believer in the Bible is concerned, the former is accepted without seeking impossible explanations.

5. An Unholy Alliance, vv. 12-21.

Babylon at this time was trying to free herself from Assyrian supremacy,

and when Sennacherib suffered so serious a calamity seemed an opportune moment for a forward movement. This doubtless reveals the reason for this embassy to Hezekiah with whom it was hoped to form an alliance. It also explains the latters' object in showing them his riches and strength (v. 13), which was not only a political blunder but an act of unbelief towards God. Hence the rebuke (vv. 16-18). Instead of help from Babylon that nation would at length prove Judah's ruin. This would not be on account of Hezekiah's fault alone, but because the whole nation had incurred guilt similar to his, and would continue to do so even in a greater degree.

Questions

1. Have you read the parallel Scriptures in this case?
2. Rehearse the four outline facts constituting the summary of this reign.
3. What special form of idolatry is here mentioned?
4. What two strong nations were rivals for world-dominion at this time?
5. Analyze Jehovah's answer to Sennacherib's boast.
6. What practical lessons are here taught about divine healing?
7. Give what appears to be the true reason for the Babylonian embassy.

JUDAH UNDER JOSIAH

2 Kings 21-23

1. His Immediate Predecessors, 21:1-26.

Manasseh's history shows that a good father does not always make a good son. The summary of his reign (vv. 1-9) ranks him with Ahaz, as the two wickedest kings Judah had known. Note that the same punishment which had fallen on Israel is soon to overtake Judah (v. 13), and this notwithstanding Manasseh's "humbleness," as indicated in 2 Chronicles 33:11-19.

The brief reign of Amon (vv. 19-26) was in character a continuation of that of his father, and marks the lowest period in the history of the nation until that time.

2. His Restoration of the True Worship, Chap. 22.

The youth of Josiah suggests that he may have been under a regency at first as in the case of Joash (12:3) though there is no mention of it. The Temple had not been repaired since the reign of that king 250 years before, which explains certain things in this chapter, especially when the wickedness and idolatry of some of the intervening reigns are considered.

"The book of the law" (v. 8) is regarded as the Pentateuch, which during the apostasy had been lost to public knowledge except as a tradition. Another theory is that Manasseh had ordered all copies to be destroyed but that some faithful priest had concealed this copy until now.

Jeremiah and Zephaniah were prophets contemporaneous with Josiah, but the reason Huldah was inquired of, and not they, is probably because she "dwelt

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in Jerusalem" (v. 14), where the others may not have been at this time.

3. His Extension of the Reform Movement, Chap. 23.

After the king had put an end to all illegal worship in Judah, he extended the reform, or the revival, to the former kingdom of Israel, where that worship had originally arisen (23:15-20).

Observe from verses 26 and 27 that God has not changed His purpose concerning the removal of Judah, which proves that, although in this reign the law was kept externally, yet the nation was not thoroughly changed.

4. His Death and the Succession, 23: 29-37.

The story of Josiah's death (vv. 29, 30) is more fully related in 2 Chronicles. One reason he marched against Pharaoh was that although the latter's objective was Assyria, yet he was trespassing on Jewish soil to attain it.

Jehoahaz, whom the people preferred as his successor (v. 30), was a younger son, but he was soon deposed by the Egyptians, who placed his brother on the throne as their vassal (vv. 34, 35).

Questions

1. How long did Manasseh reign?
2. What chastisement befell him during his lifetime, and why?
3. What effect had this upon his spirit?
4. What decree is now uttered against Judah?
5. What earlier king of Judah does Josiah suggest?
6. Name two or three parallel incidents in their histories.
7. How would you explain the loss of the book of the law?
8. With what is this book identified?
9. What two prophets, whose books have come down to us, were contemporaneous with this reign?
10. Did Josiah die a natural death?

THE BABYLONIAN CAPTIVITY

2 Kings 24, 25

1. The Last of the Kings, Chap. 24.

In the previous lesson we left Judah tributary to Egypt, which had been victorious at Megiddo. This lasted, five years, when Babylon, now master of her old-time enemy Assyria, and eager to cross swords with Egypt for world-supremacy, came up against her, and compelled allegiance.

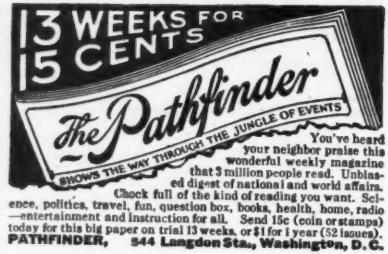
After three years Jehoiakim revolted from Babylon, (v. 1), and for the remainder of his reign was harassed by enemies (v. 2) incited by the king of Babylon, who was himself too much occupied in other directions to attack Judah in person.

After he defeated Egypt, however (v. 7), he turned his attention to Judah. Jehoiakim is dead, and his son, Jehoiachin, is on the throne (v. 8). The latter is taken captive, and many of the best people of the land (vv. 12-16), among them Ezekiel, as we learn from the book bearing his name. (The prophet Daniel, with others, had been carried away by the same king on an earlier advance against Jehoiakim.)

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Nebuchadnezzar shows the same consideration as the king of Egypt in placing another of the royal family instead of a stranger on the throne (v. 17), but his confidence is misplaced and the end comes. The whole situation is of God, and the execution of His judgment upon the unholy people (v. 20).

2. The Death Agony, 25:1-21.

For a comment on this chapter, read Jeremiah and Ezekiel. Jeremiah 21, 27, 32, 34, 37, 40 and 41 cover this period pretty thoroughly and also the first twenty-four chapters of Ezekiel.

3. The Remnant Left in the Land, vv. 22-26.

Gedaliah, whom Babylon made governor over the few people remaining, was, like his father, a friend of Jeremiah and joined with him in advising Zedekiah to surrender. Had this counsel prevailed, Judah would not have been plucked up out of her land. All this will be seen when the book of Jeremiah is reached. This was known to Nebuchadnezzar, however, and explains his choice of Gedaliah, as well as the treachery of the people towards him, notwithstanding his oath (vv. 24, 25). Read Jeremiah 40 to 44.

4. The Favored Captive, vv. 27-30.

This closing incident carries its explanation on its face. The Babylonian king was the son and successor of Nebuchadnezzar. The grace bestowed on Jehoiachin is difficult to account for, except on some personal ground, especially as he is preferred before the other captive kings, who were retained at the court to enhance its triumph and glory.

In conclusion let it again be emphasized that the fall of Judah was God's judgment upon her faithlessness as a witness to Him. All the prophets testify to this. But, let it also be noted that it was His purpose that Judah should be restored after a period (70 years, Jeremiah 25:12). Her land was not populated by other peoples, a striking fulfillment of prophecy in itself. She must needs give birth to the Mes-

siah there as the prophets had foretold, and so, when her captivity brought her to her senses she repented, and returned to Jehovah with a sincerity she had not before.

Questions

1. In whose reign was Judah tributary, first to Egypt and then to Babylon?
2. What two later kings of Judah reigned but three months each?
3. In whose reigns were Ezekiel and Daniel taken captive?
4. What additional light on the period have you gathered from Jeremiah?
5. In what respect does Judah's captivity differ from that of Israel?

BACK TO THE HOMELAND

Ezra 1-6

1. Cyrus' Proclamation, Chap. 1.

Babylon has had its day, and with its downfall has come that of the Assyrian Empire. The Medes and Persians, with Cyrus at their head, are now in power, and in the providence of God, Daniel, the Jewish prophet and statesman, has influence at his court, as at that of Nebuchadnezzar. By a study of the earlier prophets, especially Jeremiah, he has become aware that the time is nigh for the captivity of Judah to end and his people to return to their land (Dan. 9:1, 2; Jer. 25:12-14). He knows, also, that two hundred years earlier, Isaiah had, by the Holy Spirit, mentioned Cyrus as the monarch by whose ukase this return would be brought about (Isa. 44, 45).

Doubtless he told these things to Cyrus, who issues this proclamation (v. 1) not from any intelligent desire to please Jehovah, but for political reasons. Nevertheless, thus is fulfilled again (Rom. 8:28).

The words of Cyrus, (v. 2) are not merely oriental hyperbole, as we may judge by Jeremiah 27 and Daniel 2. It is anticipating too much to enter on these prophets now, further than to say that the dominion they speak of as

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divinely entrusted to Nebuchadnezzar and Babylon, was to be transferred to their successors down to the end of this age. Of these successors Cyrus and the Persians were the first.

"Sheshbazzar" (v. 8) is the Persian name for Zerubbabel (3:8; 5:16), who, though born in exile, was recognized as heir to the throne of Judah.

2. Zerubbabel's Company, Chap. 2.

"Province" (v. 1) refers to Judah, and indicates that it is no longer an independent kingdom, but a dependency of Persia. "Children" is not to be taken in the sense of little ones, but that of descendants or posterity. "Tirshatha" (v. 63) means "Governor."

Verse 64 says: "The whole congregation, together, was forty-two thousand three hundred and three score." This amount is 12,000 more than the numbers when added together. Reckoning up the smaller numbers we find they amount to 29,818, in this chapter, and to 31,089 in the parallel chapter of Nehemiah. Ezra also mentions 494 persons omitted by Nehemiah, and Nehemiah mentions 1,765 not noticed by Ezra. If, therefore, Ezra's surplus be added to Nehemiah, and Nehemiah's to Ezra, they will both become 31,583. Subtracting this from 42,360, there will be a deficiency of 10,777. These are omitted because they did not belong to Judah and Benjamin or to the priests, but to the other tribes. The servants and singers are reckoned separately (v. 65), so that putting all these items together, the number of all who went with Zerubbabel amounted to 50,000 with 8,000 beasts of burden. [Davidson.]

3. The Altar and the Temple, Chap. 3.

The seventh month (v. 1) corresponds to our Sept. 15-Oct. 15, and was the time of the Feast of Tabernacles (Lev. 23). Jeshua (v. 2) was the hereditary high priest. "His (or its) bases" (v. 3) means the old foundations of the altar. After the altar which was necessary to be built first in order to sacrifice unto the Lord, the foundations of the Temple begin to be laid (vv. 8-11). The sorrow of the older men (v. 12) was caused by the contrast between the prosperous circumstances under which Solomon's Temple had been built, and those of the present. This second Temple would be inferior in size and costliness, and destitute of the Ark, the Shekinah, the Urim and Thummim, and other features which contributed to the glory of the first Temple. Read Haggai in this connection.

4. Adversaries, Chap. 4.

In verse one "Judah and Benjamin," and "the children of the captivity" are identical. "The adversaries," were the people settled in the land of Israel by the Assyrians after the captivity of the ten tribes. They intermarried with the Israelites who had been left behind, and their offspring went under the general name of Samaritans. Originally they were idolaters, but having received some instruction in the knowledge of the true God they claimed to be worshiping Him, though of course, in an

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ignorant and superstitious way. (Compare 2 Kings 17:24-41).

The refusal of their co-operation by the Jews was proper, but it brought serious and prolonged trouble to them (vv. 4, 5). (Compare John 4:9.)

The nature of this trouble is shown in verse six, where "Ahasuerus" as commonly understood, is another name for the famous Xerxes, king of Persia, although Anstey maintains that he is identical with Darius Hystaspes. The conspirators continued in the next reign also (vv. 7-16). "The great and noble Asnapper" (v. 10) is another name for Esar-Haddon, met with before, who transported these foreigners into the waste cities of Samaria after the captivity of Israel. The result of their efforts is shown in verses 23 and 24. "Darius" is sometimes known as "Darius Hystaspes," and was the second of that name since Cyrus. The work ceased for about fifteen years.

5. Renewal of the Work, Chaps. 5, 6.

Do not omit to read Zechariah at this point, and observe the effect of his words, heaven-endued, upon the leaders (vv. 1, 2). The men of verse three, like those of chapter four, verses seven and eight, were satraps or viceroys of Persia set over provinces in proximity to Judah, who felt it their duty thus to inquire and protest. Verse four seems a mistranslation, and probably means that they inquired of the Jews instead of the reverse (see v. 10).

The Darius of chapter five acted differently from any of his predecessors. "Achmetha" (v. 2) is better known as "Ecbatana," the summer residence of the early kings of Persia. The work of the Temple may proceed (v. 7), the Persian satraps are to assist (vv. 8-10), penalties are to follow interference (vv. 11, 12), and henceforth the turbulent Samaritans had better take care!

The work is ended (v. 15). Dr. Lightfoot says the foundation was laid April, 536 B. C., and the completion accomplished February 21, 515 B. C. The dedicatory feast is held with joy. Note the explanatory reason (v. 22). God receives the glory.

Questions

1. What world-empire succeeded the Assyrian or Babylonian?
2. What prophet is used of God for the return of His people to Palestine?
3. Have you read Isaiah 44 and 45?
4. Are you familiar with Daniel 2?
5. What distinction belonged to Zerubbabel?
6. How many people of all classes returned in the first company?
7. What was the first religious work they set about?
8. What prophets, whose written works have come down to us, belong to this period?
9. Give the history of the Samaritans, so-called.
10. How many kings of Persia were named "Darius"?

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Robert H. Glover

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" —Hebrews 10:12, 13.

Last month gratitude was mentioned as one of the compelling motives to missionary work. There is another equally compelling motive, and that is loyalty—the loyalty of servants to their master, of soldiers to their captain, of subjects to their sovereign.

This motive was uppermost in the early apostles, and that not in any merely slavish or legal sense, but as a whole-hearted allegiance to Christ and a supreme desire to exalt Him. He who claimed to be the Son of God and Saviour of men had been rejected and crucified as a criminal. His claims must be vindicated, His honor defended, His divine character manifested. Men must be brought to recognize, love and accept Him as Saviour and Lord. This was the incentive of their missionary effort and the burden of their missionary message, as even a casual reading of Acts will reveal.

But this should be no less potent a missionary motive today. Compassion for the heathen and gratitude for our own salvation both have their rightful place as worthy motives, but loyalty to Christ and a jealous passion for His exaltation also constitute a motive of the highest importance.

The objective of missions is not only the salvation of souls and the blessing of mankind through the gospel. We must never forget that all this is a means to the greater and of the glorification of God's blessed Son. Having made complete atonement for sin, Christ "sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." How long is His expectation to remain unfulfilled? How long is He to be kept waiting before He may enter into His kingdom and glory?

Much is rightly said of the boon that the Lord's coming will be to Christians and to all suffering humanity, as well as to the whole creation which groans and travails in pain. But all too little is said or thought of what that coming is to mean to *Him* who so long has waited to "see of the travail of his soul and be satisfied." There is real need

to restore this apostolic missionary motive to its rightful place, and to re-emphasize the vital relation between the present-day missionary enterprise and the coming and crowning of Jesus Christ as King of kings.

CHINA'S LATEST CRISIS

Recent political events in China are startling and ominous. Just when the opposing armies of Wu Pei-fu, the Peking Government's military leader, and Chang Tso-lin, the Manchu war lord, were facing each other for a supreme trial of strength on the Chihli-Manchurian border, Feng Yu-hsiang, the well known Chinese Christian Gen-

eral, who commanded a division of troops under Wu, executed the amazing *coup* of seizing Peking, forcing the resignation of President Tsao Kun, issuing orders for the cessation of hostilities, and calling the various political factions to a conference with the hope of agreement upon a new and stable basis of government for the nation. General Wu has fled, his army is for the time disintegrated, and it remains to be seen what will follow.

The variety of forces and factors entering into the situation makes eventualities very problematical. The moment is a gravely critical one for China. Moreover, the fact that General Feng is the most outstanding figure in the Chinese Christian church makes the issue a momentous one from the Christian standpoint. Is Feng in the right? Has he acted wisely? Will his drastic action succeed? These are questions on the lips of many.

The general has given no little evidence of being a sincere and consecrated Christian, a true patriot and a leader and organizer of force and ability. Not a few prominent missionaries have borne public testimony to their confidence in him. These things give us the hope, despite much that at this distance is for the time not clear, that the course he has taken is in the will and under the guidance of God. If this be so, the results for good, both to the nation and to the Christian church within it, may be incalculably great.

On the other hand, one wrong or unwise action at such a time by one who is looked upon by the whole Chinese nation as a representative of Christianity would react with tremendous force against the Christian cause in China.

One thing is certain, that the situation calls urgently for prevailing prayer. From countless hearts the cry has been going up for many months, "How long, O Lord, how long, must these distressing conditions in China continue?" May it be that the hour of deliverance has at last come? If ever China, and General Feng, and the entire Christian church and missionary body in China needed prayer it is now. May it not be lacking!

THE COMING FOREIGN MISSIONS CONFERENCE

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This convention will differ somewhat from these others in being an educational rather than deliberative or legislative assembly, with the primary purpose of enlarging the interest and deepening the conviction of the Christian people at the home base as to their foreign mission responsibilities.

The attendance will be limited to 5,000 delegates, representing all the mission Boards and their constituencies. The program will include as speakers the best qualified missionary leaders in the United States, Canada, Great Britain and Europe, as well as missionaries from foreign fields.

It is felt that there are special reasons for calling such a conference at this time, when the world at large, and the missionary enterprise in particular, are facing a situation full of fresh problems, needs and opportunities growing out of the World War and the subsequent changes and developments. The possibilities of such a gathering are beyond estimate, but it is to be realized that its true success will, under God depend upon the attitude of the Church and the volume of believing prayer that goes up for God's guidance of the leaders and for the manifestation of His power. *Pray for the Washington Conference!*

WHERE M. B. I. MISSIONARY OFFERINGS GO

The students of the M. B. I. give annually about \$7,000 to missions through their Missionary Union. These offerings are divided among more than forty Boards, and thus reach practically every mission field in the world. The stipulation is made in every case that the money be used for direct evangelistic work. The following are extracts from just three of the many encouraging letters received recently in acknowledgment of donations sent.

A China Inland Mission worker in the heart of China writes: "I have just received from you, through our mission, the sum of \$37.50 (a quarter's remittance), which I am placing in our tent evangelistic fund. Last month when I made up my account I said to my wife, 'We shall need more funds for our tent account, as there are only ninety-nine cents on hand.' 'Before they call I will answer.' Your kind donation was on the way, I suppose, just about that time. Thank you so much.

"In our district, which contains 1,000,000 souls, we have two evangelistic tents at work, with two Chinese evangelists in charge of each. Their method is to spend about a week in each village. One tent holds 600 people, and the other 300, and they are usually crowded. But it would take more than twenty years, at the present rate of work, to reach every village in the district. Many souls have been won for Christ by this method."

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Moody Bible Institute Monthly

The secretary of the Moravian Board, to which the Missionary Union contributes for the support of a native worker among the Indians of Nicaragua, writes:—"It will be a satisfaction to the Union to know that this money is being used, and with direct results, in evangelization in the most literal sense of the word. This very day I received a letter from one of our missionaries in the interior of Nicaragua, dated September 18, in which he reported that he had just baptized six converts from heathenism in a region where previously there had not been a single Christian. This is a real pioneer work in the 'regions beyond.'"

Rev. J. Carel Hamel ('19), laboring in the distant island of Java under the Methodist Episcopal Board, writes:—"I surely feel very grateful for your kind assistance in the Lord's work in this needy field. I have been entrusted with the circuit evangelistic work, including ten villages, with at least twenty-two regular services a month to myself. I also supervise the hospital service, and feel a real blessing in this daily testifying to the Lord's mighty arm of salvation."

DEVIL

Has an alibi. False prophets have a lullaby, "EVOLUTION DID IT." Few books ever written on evolution that busy workingmen and book-wary students read eagerly "Jocko Homo" is loaded with facts, fun and keen satire. Modernist papers refuse to advertise it. 2 dimes. (Cartoons free). Homo Pub. Co., Rogers, O. 15 for \$1.

THE SCRIPTURE UNION Home Office, London, England

Plan.—To read alternately a Book in O. T. and N. T. in short Daily Portions, covering Bible in five years and reading two Gospels every year. Membership with Portion Card, 10c. For next five years, 1925-9, the Rev. W. Graham Scroggs will (D.V.) write about 300 words of Notes, on each day's Portion in Monthly booklets—50c a year. Dr. Griffith Thomas has said, "They are full of the best help. Call attention to them."

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666

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READ

THE NUMBER OF MAN or THE CLIMAX OF CIVILIZATION

By PHILIP MAURO

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THOUGHTS ON THE CLOSE OF THE YEAR

"The end of all things is at hand."—
1 Peter. 4:7.

We reach another year's solomen end; and, since the succession of time began, there have been these endings. But every such ending has been also a new beginning. The old year is a dying mother, whose expiring birthpangs usher in the new year.

Every end is also a beginning. Life ends, that the life beyond may begin in an immortal sphere. The end of the world is the beginning of the world to come. The end of the present natural order begins a new heaven and a new earth wherein dwelleth righteousness. To an obedient disciple, every goal reached becomes a starting point for another goal farther on, and nearer the ultimate perfection. We must forget what is behind and reach forth and press on, toward what is before. If the past cannot be repaired the future may be improved. Let us hasten on, vain regrets giving way to virtuous resolves.—A. T. Pierson.

RIGHTLY VALUING THE DAYS

"So teach us to number our days, that we may apply our hearts unto wisdom."—Ps. 90:12.

(For a sermon for the end of the year)

Title of Psalm: A Prayer of Moses, the man of God. Apparently written in the wilderness near the end of the pilgrimage. Its images are borrowed from the scenes and experiences of the journey. It is a psalm both of retrospect and prospect.

I. Retrospective Findings.

1. As prompted by analogies from nature (vv. 1-6).

2. A sense of failure, of non-attainment, and of actual loss (vv. 7-10).

II. Prayer for Future Wisdom (v. 12).

1. "Teach us"—We seem never to fully learn from past experiences.

2. "To number our days."

The value of time—with a view of the work we are to perform. Life is not a holiday. Yet we must avoid morbid introspection. Make every day count for God, that the old year may end with few regrets to ourselves and greater service rendered to others.

3. "To get us a heart of wisdom" (R. V.).

Implies the attainment of a holier and more Godlike character.

(1) Wisdom to trust implicitly in the eternity of God (v. 2).

(2) Wisdom to believe that we are personally accountable to God (vv. 9-11).

(3) Wisdom to discern permanency of results in days that are gone.

(4) Wisdom to see the permanency of our own selves.

(5) Wisdom to desire the best that God can bestow upon us (vv. 14, 15, 17).

—Grant Stroh.

A CHRISTMAS SERMON Outline

"Let us go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us."—Luke 2:15.

These humble shepherds learned upon their visit to this honored town:

I. The Culmination of God's Promises

To Eve—Moses—Psalrists—Prophets—Mary.

II. The Vindication of God's Prophets.

"And thou Bethlehem, land of Judah * * * for out of thee shall come forth a governor."—Micah 5:2; Matt. 2:6.

His prophets discredited, abused, killed—but here, as in other places, upheld in their predictions.

III. The Realization of God's Purposes.

The Saviour of the world—Israel's Messiah, long promised, is born.

IV. The Manifestation of God's Presence.

"Thou shalt call His name Emmanuel, which is, being interpreted, God with us."—Matt. 1:21-23.

Conclusion:

As we (figuratively) visit Bethlehem we shall learn that (1) God keeps His promises; (2) He vindicates His prophets; (3) His purposes are always fulfilled; (4) In Emmanuel we have His presence with us.

W. Taylor Joyce.

A NEW YEAR'S EVE MEDITATION

Deuteronomy 8

I. Looking Backward.

1. Things We Should Remember:

(a) God's Material Providences.

Food and drink, vv. 3, 15.

Raiment, v. 4.

Health, v. 4.

Safety, v. 15.

(b) God's Spiritual Dealings.

Deliverance from bondage, v. 14

(cf. Col. 1:13).

Humbling tests, v. 3 (cf. 2 Cor.

1:8, 9).

Chastening (child-training), v. 5

(cf. Heb. 12:5-11).

II. Looking Forward.

1. Things We Should Contemplate:

(a) Bounties to Enjoy.

The "good land" (vv. 7-9), a type of our inheritance in Christ in all its rich and varied fulness (cf. Eph. 1:3).

(b) Dangers to Beware of.

Ingratitude, vv. 10, 11.

Pride, vv. 12-14.

Self-sufficiency, v. 17.

Spiritual backsliding, v. 19.

—R. H. Glover.

SIGNIFICANCE OF THE INCARNATION

Luke 2:8-20

I. Contact of the Celestial with the Earthly.

1. "The Angel of the Lord" with "shepherds."

II. The Fulfilment of Jewish (and human) Hopes.

1. For historic Israel.

2. For all who by faith in Jesus are of the new, true Israel.

3. For all people who will accept.

III. The Coming of Salvation to a Lost World.

Not an impersonal "salvation,"

but a Saviour.

IV. The Coming of Humanity's Authorized, Rightful, Sufficient Ruler, Leadership—Christ the Lord.

V. The Existence of the Divine in the Human, and as the Human—"Born unto you this day."

VI. The Supreme Expression of the Divine Excellence—"Glory to God in the Highest."

VII. The Bringing of Divine Harmony to this Troubled Earth—"On earth, peace."

VIII. The Full Expression of Sovereign Grace—"Good will toward men."

IX. The Different Circles of Its Significance.

1. To the angels:

(1) Cause for adoring wonder.

(2) Cause for overflowing heavenly music—"Multitude praising God."

2. To the spectators:

Brought joyful amazement—"All wondered."

3. To the shepherds:

(1) It meant joyful haste,

(2) It meant joyful certainty,

(3) It meant joyful message-bearing,

(4) It meant joyful praise.

4. To Mary:

(1) Abiding remembrance—

"Kept all these things."

(2) Deep, gracious, wondering meditation, comparison, gratitude—"Pondering them in her heart."

5. And to us?

—P. W. Crannell.

GOD'S PROVISION FOR HIS PEOPLE

Psalm 37:3

1. Salvation—"Trust in the Lord."

2. Service—"Do good."

3. Security—"So shalt thou dwell in the land."

4. Sustenance—"Verily thou shalt be fed."

—Claude L. Morton.

The Readers of this Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

THE WAITING GUEST

"Behold, I stand at the door, and knock."—Rev. 3:20.

1. *The Divine Altitude.*

"Behold, I stand at the door, and knock."

2. *The Divine Condition.*

"If any man hear my voice, and open the door."

3. *The Divine Promise.*

"I will come in to him, and will sup with him, and he with me."

—F. W. Davis.

THE SECURITY OF THE CHRISTIAN

"If God be for us, who can be against us?"—Romans 8:31.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Romans 8:29,30. The Christian is secured by—

The link of foreknowledge ("whom he did foreknow").

The link of predestination ("he also did predestinate").

The link of invitation ("them he also called").

The link of justification ("them he also justified").

The link of glorification ("them he also glorified").

Therefore, "If God be for us, who can be against us?"

—Philologus.

"THE NATURE AND CONDUCT OF MY MIDWEEK MEETING"

V

The purpose of the meeting, in my mind, is *prayer*, resulting, of course, in the deepening of the spiritual life of those attending; also instruction and inspiration. The meeting lasts one hour running all year excepting when the pastor is on vacation. The Bible topics are varied—the Teachings of Jesus, the Early Christian Church, the Epistles, were subjects taken up last winter. I try to get the people to read in advance the lessons assigned, and then discuss the topic in the meeting. I have used the "Chapter Summary Method" with fair success through the Acts. I use a good deal of singing—people love to sing—and I encourage groups of young people to attend and sing special numbers. I find that about 20 per cent of the membership attend the services.—John Best, Pastor, Congregational Church, Menasha, Wis.

Henry Ward Beecher once went to a livery stable to hire a horse and buggy. He told the liveryman he wanted a horse on which he could depend. The liveryman brought him a horse hitched to a buggy and said, "You can trust this horse anywhere, any time, hitched or unhitched, without the least fear of his failing you." Said Mr. Beecher, "I wish he were a member of my church."—Selected.

GOOD BOOKS

cannot be judged solely by their titles and authors' names. Best books in the points of interest and morals, so desirable and necessary, are often undiscovered by the very people who need them. Do you not know of many who should read these books?

THE BELLS OF THE BLUE PAGODA.....\$1.75

By Jean Carter Cochran

"The best story of life in China," is the high praise given this book by Dr. Isaac Taylor Headland, the well-known writer on China, and all readers will echo this opinion. "The narrative is true to life and told with a delicate art seldom found in modern literature."—*Lookout*.

CHURCH STREET.....\$1.50

By Jean Carter Cochran

A compilation of delightful sketches of a New Jersey village. The home life, neighbors, the church, and the village characteristics are drawn by a master hand. "The commonplace beauty of every-day life is uncovered in a marvelous way by this author on American village life, without displaying its vulgarity. These sketches fairly represent the finer side of life in any of our American villages."—*Lookout*.

VERSES FOR CHILDREN.....\$1.50

By Cecil Trout Blancke

Just the book for children. Eight pages of bright rhymes, rebuses, and word games in simple form, illustrated by the author for the tiny tots of the kindergarten age. Miss Blancke is certainly very gifted in picturing the pets children love. "Not for years has there appeared a more attractive book for young children."—*Living Church*.

STUDIES OF FAMILIAR HYMNS, Series II.....\$2.00

By Louis F. Benson, D. D.

The American authority on hymn lore, Doctor Louis F. Benson, has given to young people fascinating, devotional reading in this his new book, a continuation of his earlier Studies, Series I. About twenty years ago, the author wrote the first series of these Studies, which found a ready audience. Those familiar with this previous book will doubtless welcome this new one, which is very like the old one in motive and method. Except the latter work differs in that it has a continuous story, the hymns having been selected in chronological order representative of the historical development of hymnody and hymn singing among the peoples of England, Scotland and America. The reading of this book would add new significance to many familiar hymns young people have been singing, without any thought as to their origin and history. The *Etude* commented, "Here is a book which it is a hardship to lay down."

IF I WERE YOUNG AGAIN.....40 cents

By Amos R. Wells, Litt. D., LL. D.

Instead of this being an invitation to young people to look ahead over their own routes, the viewpoint taken by the author is that the reader stands beside him, who reviews his own mistakes and wise choices.

WHAT SHALL I DO WITH MY LIFE?.....\$1.25

By Harold I. Donnelly

This is a practical attempt to answer the questions of the book's title, in study course form for Juniors and Seniors of High School age. This is one of the best books of this type.

LIFE AS A STEWARDSHIP.....25 cents

By Guy S. Morrill

This book impresses the fact that we are not owners of ourselves, our time, our money, or anything; but that we hold these as stewards and should use them for him to whom they really belong.

USING THE HEAVENLY FATHER'S GIFTS.....30 cents

By Maud Junkin Baldwin

"The purpose of this book is to develop in Juniors the meaning of stewardship, and to help them early in life to accept the responsibility of stewardship according to their capacity and ability."—*Otterbein Teacher*.

THE WORK OF THE PASTOR.....\$1.75

By Charles R. Erdman, D. D.

This is the result of Dr. Erdman's sixteen years of pastoral service and eighteen years of teaching Pastoral Theology in Princeton Theological Seminary. Under his guidance other qualified Presbyterian writers contributed to the book in accordance to the plan of the work, but it suffers no denominational bias. Its chief field of usefulness will naturally be the Theological Seminary, but every alert, evangelical minister will want to study the book and gauge his attainment by it.

MONEY FOR COLLEGES.....\$1.00

By O. W. Buschgen

A handbook of methods for raising money for colleges. The price is extremely low and arrangements have been made whereby colleges that desire to purchase in quantities may have them at 60 cents.

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PREACHING IN THE PRESENCE OF GOD

The preacher who never forgets that, when he stands in the presence of his congregation to deliver his message, he stands also in the presence of God, and that He also is one of his auditors—that preacher will not be likely to suffer from the fear of man. With the high purpose to please God in the preaching, the mind of the preacher will be lifted above the embarrassments of self-conscious considerations of what the hearers may think of the preacher and the sermon.

A writer in *The Christian Endeavor World* tells of an old minister of a small church in a country town who had one day in his audience a very distinguished statesman, but who did not vary the usual form of service, preaching with his accustomed earnestness and plainness of speech. At the close of the service, several members of the congregation, who had evidently expected that the presence of the eminent statesman would embarrass their old pastor, gathered about him and said: "Brother, we had a distinguished visitor today, but you did not seem at all embarrassed."

Mark the answer of the old man: "I have been preaching in the presence of the Almighty God for forty years, and do you think, with Him as one of my constant hearers, any man can embarrass me by his presence?"

In comment upon this incident the quoted writer says: "To know God; to be conscious of His presence; to realize that He is always near us; to speak, not only before Him, but to Him—that means that we shall be free from embarrassment when brought face to face even with the greatest of earth.

"Young men and women through timidity sometimes have difficulty in taking part in the prayer-meetings. The remedy lies here: Remember that you are always with God. Get close to Him. Speak with Him. It matters little what men may say or think of your efforts; you will be free, if only you know Him."

There is a transforming power in the living consciousness of this divine presence. If fully realized it would revolutionize the preaching of some ministers, who are either "bound in shallows and in miseries," or adrift in self-conceit and pride of intellect in their preaching. The realization of the presence of God is both corrective and inspiring to the sincere heart.

In line with this thought is the counsel of a certain writer who admonishes the preacher in his preaching to "attend to the presence of God," and that, he says, "will dignify a small congregation, and annihilate a large one." It will influence the mind of the preacher equally against the depression of a small congregation and the fear of a large one, for God's presence overshadows both.—Editorial in *The Evangelical*.

The preaching that this world needs most is the sermons in shoes that are walking with Jesus Christ.—Selected.

"WITH HIM"

Romans 6:6: "Crucified with him." *Colossians 2:12*: "Risen with him." *Timothy 2:12*: "Reign with him."

I Past Tense—With Him in Death.
1. With Him on the cross.
2. With Him in the grave
3. With Him at the empty tomb.

II Present Tense—With Him in Resurrection.
1. With Him in the path of the cross.
2. With Him in the path of victory.
3. With Him in the path of service.

III Future Tense—With Him in Glory.
1. With Him in the air—(1 Thess. 4:17).
2. With Him on the earth—(Rev. 5:10).
3. With Him in heaven—(Jude 24).
—J. Chas. Stern.

HOW I MAINTAIN A FILING SYSTEM

IV

I have read with interest your two or three articles concerning filing systems. It seems that the plan suggested below is simplicity itself, and would prove useful to your many interested readers.

All that is required, is:

- (1) A wide-margin Bible (the wider the margin the better).
- (2) An indexed note-book.
- (3) An A-Z index-book (a fair sized one).

Every book read is given a number. When an article's worth noting is found, it is entered in the wide margin against the passage of Scripture expounded, in the form of a fraction, thus: $\frac{10}{325}$. The number above the line denotes the number of the book in which the article appears and the number below the line the page in that book; the particular fraction given would indicate that in book number 10, page 325, an exposition is given of the verses against which the fraction appears in your Bible. As the books are numbered; so they are stored on the bookshelf in numerical order. The note-book is kept to record the number given to each book read and the titles of them for reference purposes, but this book can be disposed of, providing strict numerical order is maintained on the bookshelf.

For magazine articles a separate index is used—the letter "M" (denoting "magazine") being placed before the number and these kept on a separate shelf, again in strict numerical order.

The A-Z index-book is kept for referencing articles that are not expository and which cannot be referenced against any particular passage of Scripture. It is for subjects. These are indexed under the initial letter on the same principle as detailed above, thus, articles on *Grace* would appear under:

10 12 M.16
G. as Grace — — —

325, 17, 63,

denoting three books,

One numbered 10, page 325.

One numbered 12, page 17.

and the third, prefixed by the letter "M," denoting it is in the magazine file No. 16, page 63.—G. F. Vallance, Goodmayes, Essex, England.

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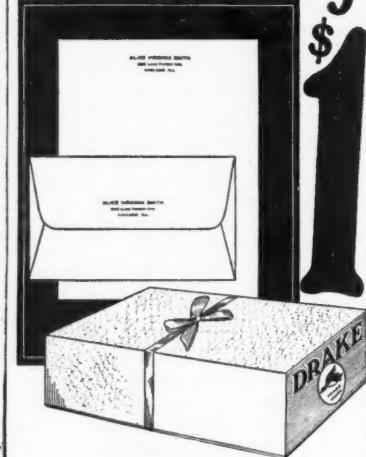
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JESUS' EPITAPH

When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading to them all: "Here lies." Then follows the name, with the date of death, and perhaps some praise of good qualities of the departed. But how different is the epitaph on the tomb of Jesus. It is not written in gold nor cut in stone; it is spoken by the mouth of an angel, and it is the exact reverse of what is put on all other tombs: "He is not here."

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THE BELIEVERS' RESURRECTION

A vase closely sealed was found in a mummy pit in Egypt by the English traveler Wilkinson. In it were discovered a few peas, old, wrinkled, and hard as a stone. The peas were planted carefully under a glass and at the end of thirty days they sprang into life, after having lain sleeping in the dust of a tomb for almost three thousand years—a faint illustration of the mortal body which shall put on immortality. "Because he lives, we shall live also."

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WHAT CAN ALWAYS BE DONE

A Christian girl, who was very fertile in her methods of helping to advance an interest in the cause of missions, on one occasion, after she had made a suggestion as to overcoming some seemingly insuperable difficulty, was answered by her friend with the remark, "Bessie, I believe that if you were put on an island, alone, shut in a solitary cell, debarred from communication with a solitary person, you would contrive to do something for missions." "Certainly," said Bessie, "I would do there the greatest thing possible for missions; I would pray."

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SET DOWN THE BURDEN

An aged, weary-looking woman, with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden down the aisle, she found an empty seat, of which she took possession. Instead of placing her burden upon the floor or upon the seat beside her, she continued to hold it, shifting its weight now and then from one knee to the other. A working-man across the aisle watched her for some time in silence, but at last, when he could stand it no longer, he reached over and touched the woman upon the arm. "Madam," he said, "if you will set your basket down, the train will carry both it and you."

How much of human nature there is in this little incident! Some people never try to "ease the burden" which circumstance has decreed shall be theirs. They insist on carrying it, even when they might temporarily lay it down and ease their breaking backs.—*Farm and Fireside*.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Edgar L. Mills, director of evangelism in Idaho, has just concluded a successful campaign in Notus, Idaho.

Walter L. Wilson announces a new arrangement for broadcasting the exposition of the International Sunday-school Lessons from WDAF, the Kansas City Star, on Sunday afternoons at 5 o'clock.

From November 8-27 Thomas Noonan of the Rescue Society, Old Chinese Theater of New York, celebrated his twenty years in the heart of the underworld, Chinatown.

P. D. Kadey Party asks for the prayers of the readers of the MOODY BIBLE INSTITUTE MONTHLY, for their evangelistic work this season, that through all the services God alone might be glorified.

Evangelist Morris Peterson, Ph.D., has just returned to his home at Kingsburg, Calif., after several weeks meetings in the middle states. Between his campaigns he supplies the pulpit of the Evangelical Free Church of Kingsburg.

Franklin G. Huling, M. A., the new pastor of the Immanuel Baptist Church, Salt Lake City, Utah, has succeeded in gathering his people around him, and is doing a fruitful work. Prospects for success are very bright.

William Malcolm Young, of Detroit, writes: "A revival season is now opening up. Have been at Wesley M. E. Church, Detroit, for a month, and am going to Mt. Clemens, Mich., for three weeks."

Evangelists H. T. Crossley and J. H. Leonard, have begun their campaign in Fredericton, N. B. Last season this party held thirteen campaigns, in which hundreds were converted and joined the church, for which they give God all the glory.

Rev. Carl Vingren began his work with the Calvary Baptist Church, Kansas City, Kan., the first of December, after closing a very successful pastorate at Kingsburg, Calif. The Rev. E. Hall, evangelist, has been called to succeed him at Kingsburg.

The Hope Baptist Church has just passed through a revival. Special services were held from September 21 to October 6, with Evangelist Dan Shannon as leader. Sixty-five accepted the Lord and were baptized. On October 12, after the campaign, 47 united with the church.

Evangelist B. M. Brown, of the National Christian Association, conducted a campaign at the Wesleyan Methodist Church, Charles City, Ia., during the month of October. There were two meetings conducted each day, one at 4, and one at 7:30 p. m. and God greatly blessed and answered their prayers.

Evangelist E. G. Sawyer writes: "I am now engaged in a meeting in Palmyra, Pa. We have been here only ten days, but the building is crowded every evening. It is a great comfort to the men who are on the firing line for God, to know that the prayers of the Institute friends are behind them."

Singing Evangelist William S. Dixon, of Wheaton, Ill., led the music at the Bible conference in Ocean City, N. J., recently, and following that, preached as supply during the pastor's absence at Wheaton and Freeport, Ill. He is now in a campaign at Clarksville, Ark. Mr. Dixon is specializing as a "pastor's helper in evangelism."

The Aldridges write: "We have conducted a union evangelistic campaign of the Baptist churches at Middlebury and Dale, N. Y. Thirty-three accepted Christ as their Saviour, and 30 enlisted for life service. From there we went to Naugatuck, Conn." The Aldridges' permanent address is New York Baptist State Convention, 487 S. Salina St., Syracuse, N. Y.

John W. Erskine has just closed a meeting with the Twelfth Street Evangelical Church, Detroit, Mich., where some two score sought and found Christ. When Mr. Erskine preached his sermon on "Tithing" there were over 40 who enlisted as tithers. Mr. Erskine asks that the readers of the MOODY BIBLE INSTITUTE MONTHLY remember him and his work at the throne of grace.

Singing evangelists, Rev. and Mrs. C. S. Thompson, are now taking some work in the Music Course at the Moody Bible Institute. They are studying voice, piano and harp. But in January they expect to go to Dayton, O., and in February to Willard, O.

The Morning Star Mission of Joliet, Ill., of which Peter H. McCarthy is superintendent, has just celebrated its fifteenth anniversary. The report of the last quarter was: 120 conversions, 298 free meals, 300 Gospels distributed, 85 people supplied with clothing, 82 visits made to police courts and jails, and railroad fare paid for 8 persons.

Miss Sara C. Palmer writes: "I have just closed a most successful campaign in Ridgway, Pa. The attendance was unusually large, and people came nightly from towns 20 and 25 miles away. People from all the denominations attended the campaign, and all the churches in the town received some of the many converts that were turned to Christ in this blessed revival."

Johnston and Fisher Evangelistic Party have just closed a community meeting at Walton, Ind. They conducted a meeting at Walton three years ago, and many remarkable conversions were recorded. The work on this occasion seemed to be more intensely spiritual, due to the fact that more earnest prayer was offered. From Walton they went to Harrow, Ont., where seven churches co-operated.

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The Fourth Annual Meeting and Bible Conference was conducted by the Churchill Evangelistic Association, October 19-26, at the Churchill Tabernacle, Buffalo, N. Y. The speakers of this conference were: Rev. Charles Inglis, London, Eng.; Rev. George Price, D.D., Binghamton, N. Y.; Rev. May Lindsey Haight, Binghamton, N. Y.; Rev. Vartan Atchinchak, Mt. Lebanon, Syria; and Rev. Clinton H. Churchill, Buffalo, N. Y.

H. P. Andrews and David F. Nygren conducted a community campaign at Eagle, Idaho, during the month of October. In November they had meetings at Bellingham, Wash., and Middleton, Idaho. Mr. Andrews has been singing with the South Idaho director of evangelism, E. L. Mills, during the summer, but is to resume his work with Mr. Nygren.

Edward C. Harding writes: "We have been engaged in union evangelistic work for some time, and have recently broadcasted our services over Station WHB, Kansas City, Mo. We had a choir of about 200, and the tabernacle held about 8,000 people. People were turned away every Sunday night. There have been 7,200 conversions in about 31 weeks. At the close of this campaign, the evangelist took a prolonged rest because of throat trouble, but now has open dates."

Rev. Guy A. Lamphear writes: "In September our party held a campaign at Whitley City, Ky. In October we had another campaign at the Derr Memorial M. E. Church, Wilkes Barre, Pa. The last Sunday evening witnessed one of the greatest closings we have ever experienced. There was a long line of old time, Holy Spirit regenerations. In the afternoon twenty young people presented themselves at the altar for life service dedication. While in the city our party spoke at the Rotary club and kindred organizations, high schools and various shops and factories. We also broadcasted from Station WBAX. From there we went to Trenton, N. J. The party consists of Mr. Lamphear as evangelist and Bible teacher; C. A. Bantam of Utica, N. Y., as musical director, soloist and director of boys' and girls' work; and R. H. Parker of Scranton, Pa., as pianist, secretary and young people's worker.

Moody Bible Institute Monthly

Harry Beckman writes: "Mrs. Beckman and I have just closed a campaign at the Olive Branch Baptist Church, Linton, Ind., with the results of a greatly revived church. There were two reclamations, and 28 persons were received into the church for baptism upon profession of faith. Among those received into the church were four families with an average of three in each family. Many new fields were opened to the church, and Sunday-school by the reception of one from a family."

The musical trio composed of Ralph Carr, song leader and evangelist; Charles W. Mainwaring, pianist and specialist in men's work, and Mrs. Mainwaring, soloist and specialist in women's work, have conducted a revival at Hickory Corners, Mich. The meetings were held in the Wesleyan Methodist Church, and some of the hardest cases in the community were converted. The old time conviction was felt throughout the town. Many people sent for the members of the party to come to their homes to talk over spiritual matters with them.

The Vinaroffs, gospel musicians, closed their second meeting of this season at Hartford City, Ind., with the First U. B. Church, October 20. For three weeks the church was packed to hear the gospel in sermon and song. God touched not only the unsaved, but a vast number of church members were brought into a new relationship with Christ and their fellow-men. The meetings were such a success that the Vinaroffs were invited to return in the fall of 1925, for a like meeting of spiritual refreshing. From Hartford City, they went to Astoria, Ill., for a three weeks meeting.

The acting superintendent of the Bible Rescue Mission, 626 West Madison Street, Chicago, Mr. R. L. Swartz, resigned October 15, after having faithfully served the mission during the illness and also following the death of the former superintendent, Charles Langsman.

Mr. Fred Daniels has been chosen temporarily in the capacity of assistant superintendent with a view to his formal appointment as superintendent.

Since the former superintendent's death the mission had been carrying a deficit. At the end of October pledges were made to meet all indebtedness.

Paul Hutchens writes: "We are now in the midst of a revival at the First Baptist Church, Wausau, Wis. We have a full choir of 25 voices and the main auditorium has been full every night. The first week I spent in talking to the Christians, and as a result 30 made a full surrender to the Lord. The second week was devoted entirely to evangelistic messages and 23 came out and accepted the Lord as their Saviour. The third week was spent in an organized system of personal work. Previous to this I held meetings at George and Rock Rapids, Ia." Mr. Hutchens leads his own singing. He is now in a meeting at Blair, Wis.

December, 1924

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12-24

Mr. and Mrs. Harry Dixon Loes report: "The union tent campaign with Evangelist Jimmie Smith, at Robertsdale, Ala., resulted in 220 conversions and accessions to the churches, besides many reconsecrations. The young people's meetings were held in the Methodist church. The young men and young women were divided into two groups with leaders over each. Then they contested for points given for new members, attendance, etc. Four street parades were given. The whole country was stirred and a large number of the young people accepted the Lord, some looking forward to Christian service. After this they will assist Rev. Earl Leonard in a short meeting at Hortonville, Ind., and from there they go to Warsaw, Ind."

The Laymen's Council of East Liverpool, O., which consists of about 100 members, made up of some of the best men from all denominations, who for some time had felt that some special effort must be brought about to reach the unsaved of that city and towns round about, have brought about a union evangelistic campaign which commenced October 19. Dr. Biederwolf, the noted evangelist, author, and lecturer was the leader of the campaign. Assisting him were William McEwan as soloist

and choir leader; James Heaton as manager of the campaign; Miss Wilma Davis, women's and girls' worker; and Fred Bennett who had charge of the shop and street meetings. The campaign fulfilled all their expectations. Many of the unsaved of the city were reached, young people surrendered their lives, and the churches were greatly built up.

Evangelist Harry W. Vom Bruch of Chicago recently closed a successful meeting in the Trinity Methodist Church, South, Los Angeles, Calif. About 150 conversions were recorded and spiritual life was quickened. Mr. Vom Bruch writes that Rev. Bob Shuler, pastor of the church has increased the membership from 900 to 3000 in the four years of his ministry there. A membership campaign last year netted the church a total gain of over 1,000, the largest gain in any church since the Civil War. Mr. Maurice Johnson led the singing during this campaign, with Robert Harkness at the piano. Mr. Vom Bruch conducted a meeting at the city jail, at which 25 men accepted Christ. Eight of the men before him were condemned to die. Stopping off at Denver, Mr. Vom Bruch spoke at the Galilee Baptist Church, where Rev. Joshua Gravitt is pastor. The party are now in the midst of a meeting in the First Congregational Church, Hamilton, Ohio.

and an apt ability to teach the Word with pleasing results. They state that it is their candid opinion that Dr. Hadden is unquestionably safe and sane, and one who can handle the most difficult themes in the most masterly way. He has held Bible conferences in over 100 cities and towns in California. Dr. Hadden is now traveling eastward. According to his campaign dates he is to minister in Colorado Springs, St. Louis, Rochester, New York, etc. If you would care to have Dr. Hadden assist you with his services address him at 313 Columbia Building, 313 West Third Street, Los Angeles, Calif.

The Interdenominational Evangelistic Association with headquarters at Winona Lake, Ind., is entering upon another year with a large membership of the leading evangelists and Christian field workers of the United States and Canada. There was a large attendance at the annual meeting at Winona.

The Association was organized by the late J. Wilbur Chapman, the famous evangelist of the past generation. Dr. Parley E. Zartman was the General Secretary for several years. At the last meeting the following officers were elected: President, Rev. John S. Hamilton; Vice Presidents, Rev. Earle Naftzger, Rev. William A. Sunday, Rev. O. A. Newlin, Rev. Bob Jones; Secretary, Rev. Charlie Stewart; Treasurer, Rev. R. Hayes Willis.

The aim of the association is to render service to pastors, churches, and committees in helping them to secure dependable evangelists and workers for their evangelistic campaigns and special meetings. These services are rendered without any cost to churches or committees or the workers chosen.

Pastors and committees are urged to write the secretary, Rev. Charlie Stewart, for information or assistance in securing workers for any season of the year.



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The Evansville Rescue Mission of Evansville, Ind., celebrated its eighth annual meeting October 31, 1924. They were fortunate in securing Evangelist Billy Sunday to be present at this annual meeting. This mission has been open for 2,555 nights in succession and is celebrating its eighth year as the best in its history. The Sunday-school has now an average of 100. The mission has a day nursery, in which mothers leave their children while they are out working. Every night an evangelistic meeting is held. Besides it conducts auto chapel meetings in the parks throughout the summer months. It also conducts children's meetings, and mothers' meetings, and gives the poor children a two weeks vacation in the country. The present needs of the mission are: \$12,000 for the work of 1925; an outing farm; the mission hall enlarged to accommodate all meetings with outside speakers; \$16,000 to pay off the indebtedness of the mission property.

The MOODY BIBLE INSTITUTE MONTHLY received a commendatory letter from Rev. Stewart P. MacLennan, of Hollywood, Calif.; Rev. G. A. Briegleb, Rev. Campbell Coyle, and Rev. Howard Nathaniel Bunce, of Los Angeles, Calif.; and Rev. W. E. Edmonds of Glendale, Calif., concerning the work of Rev. Robert A. Hadden, D.D., who is a teacher of the Word of God and a director of evangelistic conferences. The letter says Dr. Hadden has a most unique method of teaching; a wholesome, hearty spirit

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**"BILLY" SUNDAY IN ELMIRA,
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The campaign of Rev. William A. Sunday at Elmira, N. Y., which closed October 26, was eminently successful. More than 6,000 persons took the "sawdust trail." On each of the Sundays of the campaign, which lasted for six weeks, Mr. Sunday preached to more than 25,000 people, sometimes many being turned away. On the last Sunday 40,000 people heard the gospel at four meetings. Every evening during the campaign, with rare exception, the tabernacle seating 7,000 people, was filled and overflowing. Mr. Sunday preached with his usual vigor, indicating that his health has been quite completely restored.

The city of Elmira was one with strong prejudices against the messages of Mr. Sunday and the methods used in the meetings, and some of the ministers and churches were not enthusiastic in taking hold of the campaign, but the results have been most satisfactory to God's people in that section. The leading daily in that city said at the close of the meetings:

"The Sunday meetings have marked an epoch in the religious life of Elmira. Consciences long laggard have been stirred; hearts formerly apathetic have been warmed and cheered; many souls have been saved; and the church of Jesus Christ in Elmira has received a lasting stimulus on its heavenward journey. There is sorrow that Mr. Sunday's visit is ended, and joy that he came with a message of his Master and planted seed for a rich harvest of blessing in the years to come."

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

John E. Brown—Evangelistic Party—December, Fresno, Calif.; January—February, Birmingham, Ala.; March, Glendale, Calif.; April, Los Angeles, Calif.; May, Kearney, Neb.; September, Arkansas City, Kan.; October, Mobile, Ala.; November—December, Knoxville, Tenn.

Crossley-Leonard Evangelistic Party—Nov. 20, Moncton, N. B.; Dec. 5, Amherst, N. S.; Dec. 28, London, Ont.; Jan. 14, Lindsay, Ont.; Feb. 1, Sarnia, Ont.; Feb. 18, New Liskeard, Ont.

Wm. S. Dixon—Nov. 30-Dec. 21, Havana, Ill.

Dr. H. P. and Mrs. Dunlop—1924, Guatemala, C. A.

John W. Erskine—Dec. 4-22, Addison, Mich.; January and February, Florida.

John W. Hamm—Nov. 9-23, Covington, Ky.; Nov. 24-Dec. 7, Owensboro, Ky.

E. DeWitt Johnston—Fred G. Fisher—Nov. 16-Dec. 15, Kokomo, Ind.; Jan. 4-31, Mishawaka, Ind.

P. H. Kader—Nov. 21-23, Standish, Mich.; Nov. 26-Dec. 2, Clifford, Mich.

Frank E. and Mrs. Lindgren—Dec. 14, Marion, O.

Harry Dixon and Mrs. Loes—December, Cicero, Ind.; January, Bluffton, Ind.

F. E. Marsh—December, Chicago; January, Pacific Coast.

Sara C. Palmer—January, Wilkes Barre, Pa.

William Pfeffer—Nov. 9-30, Cuyahoga Falls, O.; Dec. 7-21, Spring Dale, O.

Nov. 23-Dec. 14, Pecatonica, Ill.; Jan. 4-25, Salem, Ind.

E. G. Sawyer—Jan. 4-31, Canton, O.; February, Donora, Pa.; March, Lebanon, Pa.; April, Akron, O.

John R. Snyder—December, Riddlesburg, Pa.; March, 1925, Staunton, Va.

C. S. and Mrs. Thompson—Dec. 29-Jan. 18, Meyerton, Pa.; Jan. 19-Feb. 1, Dayton, O.

The Vinarofis—Nov. 10-30, Marion, O.; Dec. 1-21, Denver, Ind.; Jan. 4-25, Dayton, O.; Feb. 16-Mar. 9, Toledo, O.; Mar. 30-Apr. 19, Johnstown, Pa.

E. L. Wolshlagel—Nov. 23-Dec. 7, Louisville, Ky.

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December, 1924



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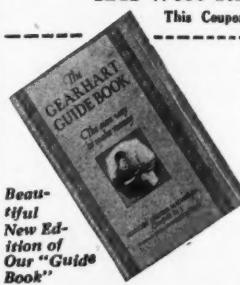
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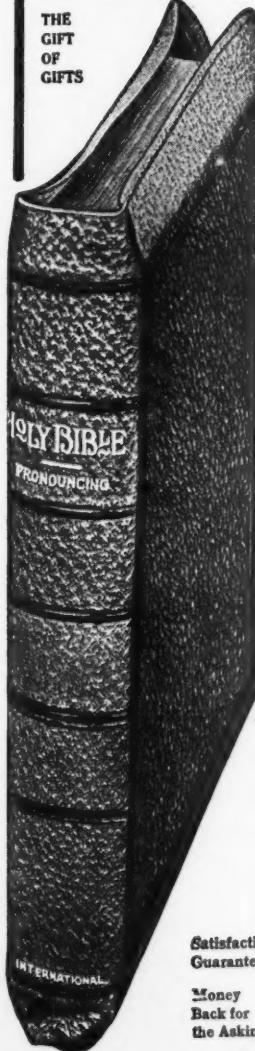
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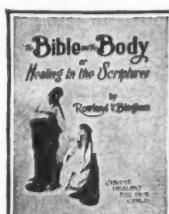
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ushers to the pastor and official Board. A report blank to be used by the head usher each week is included. This is a book that should be placed in the hands of every head usher if not those serving under him and a knowledge of its contents will greatly improve this service that is too often carelessly if not inadequately rendered.

60 pages. 7 1/4 x 4 1/4 inches. Fleming H. Revell Co., Chicago and New York. 50 cents.

C. H. B.

The Religion of the Lower Races, as Illustrated by the African Bantu, by Edwin W. Smith.

This volume constitutes a contribution of real value to existing literature on comparative religion. With the object of exhibiting most effectively the religious life of the peoples of lower religious culture, the author has chosen to deal concretely with one particular group in preference to attempting a general study of all. The selection of the African Bantu is a fortunate one, first, because of its being a fair representative of all such peoples, and furthermore, because the author as the son of a missionary and as a pioneer in Northern Rhodesia has made a lifelong study of the Bantu peoples. The vivid picture which he draws of the animistic beliefs and practices of this primitive race, his sympathetic attitude of mind and his wise suggestions as to the right Christian approach, make his book a most helpful one to the new or prospective missionary among such peoples.

82 pages. 7 1/2 x 5 inches. Macmillan Company, New York. \$1.

R. H. G.

The Competent Church, by Frederick A. Agar.

The author, who is the secretary of stewardship and church efficiency of the Northern Baptist Convention, is well known among all denominations as the writer of a large number of books in the interest of efficient church organization and methods. Owing to the fact that the average theological seminary does not provide instruction in church finance or clinical work in church administration, books of this character are of great value to both ministers and lay-men in developing Christian competency and church efficiency. In this book the author does not devote so much attention to the elements of organization as to the means by which it can be brought about. He not only emphasizes the importance of spirituality but discusses such factors as the teaching element, the stewardship element and the sacrificial element. The bibliography that has been compiled in the back of the book will be appreciated by all who make a special study of church management.

92 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.

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China's Real Revolution, by Paul Hutchinson.

China is the mission field chosen for special study this year, and this is one of a number of new text-books prepared to guide such study. The revolution its title has in mind is not that which is given large headlines in the newspapers, but it is the more real revolution which is going on quite but effectively below the surface. The author deals with various aspects of this revolution—in the student body, the written language, womanhood, industrialism and religion. Like other students of China he recognizes the serious problems and dangers confronting that great country in this period of transition. But he is strongly optimistic, having firm faith in the Chinese people that they will not be swept off their feet, but will come safely through this trying time of readjustment and become settled upon a new and firmer basis along every one of the lines discussed.

182 pages. $7\frac{1}{2} \times 5$ inches. Illustrated. Missionary Education Movement. 150 Fifth Avenue New York.

Cloth, 75 cents; paper, 50 cents.

R. H. G.

Campaigning for Christ, by David Goldstein and Martha Moore Avery.

The title of this book makes one think of Dwight L. Moody, "Billy" Sunday, or the work of some of the great evangelists of the last quarter of a century, but this campaigning for Christ is a story of the work of two Roman Catholics. Mr. Goldstein, a Jew, was a Socialistic leader in Massachusetts, and at one time was the Socialist candidate for mayor of Boston. Mrs. Avery was also a Socialist, and stumped the state of Massachusetts for the Socialist party. After discovering the folly of Socialism these persons came "within the power, beauty, glory, holiness and divinity of the Catholic church." They believe "the Catholic church alone has the science of religion sufficient to cope with the many-sided attacks of Socialism upon modern civilization."

The authors planned a campaign of propagating Roman Catholicism by using an auto van traveling through the country. This received the approval of the highest Catholic authorities, and on the Fourth of July, 1917, they held their first meeting on Boston Common. They traveled over a large part of New England. Their next venture was to start out to San Francisco and work back through the country. Altogether this campaign lasted seven years.

The book contains the sum of the teachings of the campaigners as they traveled through the country, but strange to say there is practically nothing about the worship of the Virgin Mary and one or two other prominent Roman Catholic doctrines. The book is packed full of information that is of value to Catholics, and has some of the best arguments against the doctrine of evolution that have appeared in print.

The book is printed by the authority of the Roman Catholic church. The *Nihil Obstat* is given by the *Censor Librorum*, Patrick J. Waters, and the

Imprimatur is given by William Cardinal O'Connell, Archbishop of Boston. It is poorly bound, printed on very poor paper, and is decidedly cheap in appearance.

471 pages. $8 \times 5\frac{1}{2}$ inches. Catholic Truth Guild, 542 Riverside Ave., Medford, Mass. \$2.

J. H. R.

The Millennium Bible, By Rev. William Biederwolf, D. D.

Every thorough student of the second coming of Christ will want Dr. Biederwolf's book. The author confesses to a ministry of twenty years without a single reference to this topic. However, he was finally driven to go into the subject, and while he had no thought of publish-

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ing the results, we are grateful that he has been led to do so.

The book under review is the outcome of ten years of work. The plan is to print all the passages from Genesis to Revelation bearing on the second coming, and to take them up in order. In the treatment, Dr. Biederwolf quotes some five hundred or more authorities throughout the work, but his book is not a mere compilation of the opinions of commentators, for he discusses each text dealt with and states his own conclusions. The author says: "The volume is neither a pre-millennial nor a post millennial, nor a nonmillennial one. It is an impartial study from the standpoint of pure exegesis of such parts of the Old and New Testaments as deal with the glorious appearing of our Lord and Saviour Jesus Christ." Not all will reach exactly the same conclusions at every point as have been reached by Dr. Biederwolf, but the cream of expository literature is placed before them to assist them in reaching decisions for themselves.

As suggestive of the help afforded for Bible exposition, we would point out that about 100 pages are devoted to Isaiah, 25 to Ezekiel, 40 to Matthew, and 35 to Thessalonians, while the Revelation claims upwards of 200 pages. We believe Dr. Biederwolf's work will have a healthful effect in correcting dogmatism about details of which we cannot be too certain, while at the same time it will assist towards deeper conviction as to those things which are clearly revealed.

We may add that the type is excellent making it a pleasure to consult this valuable handbook.

728 pages. 9 1/4 x 6 1/2 inches. The W. P. Blessing Co., 208 So. Wabash Ave. Chicago. Cloth, \$6.00.

L. W. G.

BOOKS RECEIVED

George H. Doran Company, New York.
"Scripture Promises," by Rev. Samuel Clark, D. D. Cloth, 348 pages, 75 cents.

"Three Hundred Evangelistic Sermon Outlines," by Rev. Aquilla Webb, D. D., LL. D. Cloth, 386 pages, \$3. net.

"Sermons on New Testament Characters," by Rev. Clovis G. Chappell, D. D. Cloth, 189 pages, Ave., New York.

\$1.60, net.

"Life on the Uplands," by John D. Freeman. Cloth, 172 pages, \$1.50 net.

"The World's Best Conundrums and Riddles of All Ages," by J. Gilchrist Lawson. Cloth, 338 pages, \$2, net.

"Judson of Burma," by Nigel B. M. Grahame, B. A. Stiff cover, 60 pages, 65 cents, net.

"H. Hannington of Africa," by Nigel B. M. Grahame, B. A. Stiff cover, 59 pages, 65 cents, net.

"Pennell of the Indian Frontier," by Norman J. Davidson, B. A. Stiff cover, 60 pages, 65 cents, net.

"Barbrooke Grubb, Pathfinder," by Norman J. Davidson, B. A. Cloth, 217 pages, \$2.

"The Church and the Ministry in the Early Centuries," by Rev. Thomas M. Lindsay, D. D. Cloth, 398 pages, \$4.

"Cyclopedia of Pastoral Methods," by Rev. G. B. F. Hallcock, D. D. Cloth, 270 pages, \$2.50.

"Modern Evangelistic Movements," edited by Two University Men. Cloth, 177 pages, \$1.75.

"Is the Kingdom Age at Hand?" by Rev. E. M. Milligan, D. D. Cloth, 354 pages, \$2.50, net.

Fleming H. Revell Company, Chicago and New York.

"Christ the Incomparable," by Rev. W. B. Riley, D. D. Cloth, 217 pages, \$1.50.

"The Writings of the New Testament," by Rev. Philip Vollmer, Ph. D., D. D. Cloth, 220 pages, \$1.50.

"Blackboard Outlines," by George A. Crapullo, B. D. Cloth, 158 pages, \$1.50.

"By a Way They Knew Not," by Mary Bennett Harrison, Stiff cover, 91 pages, \$1.

"Bible Soul-Winners," by Louis Albert Banks. Cloth, 188 pages, \$1.50.

"The Two of Us in Africa," by Dicie M. Rittenhouse. Cloth, 219 pages, \$1.50.

"Church Usher's Manual," by Rev. Willis O. Garrett, D. D. Stiff cover, 60 pages, 50 cents.

"How to Heal One's Self and Others," by Rev. Elwin L. House, D. D. Cloth, 213 pages, \$1.50.

"The Gift of the Lesson for 1925," by Rev. R. A. Torrey, D. D. 35 cents.

"The Quest of the Hidden Ivory," by Josephine Hope Westervelt. Cloth, 228 pages, \$1.75.

"Tested Methods for Teachers of Juniors," by Mabel Crews Ringland. Cloth, 155 pages, \$1.25.

"The Testing of Jim MacLean," by Dillon Wallace. Cloth, 272 pages, \$1.75.

Thomas Y. Crowell Company, New York.

"The Arab at Home," by Paul W. Harrison, M. D. Cloth, 345 pages, \$3.50 net.

"A Boy in Serbia," by E. C. Davies. Cloth, 164 pages, \$1.35 net.

"Boys and Girls of Many Lands," by Inez N. McFee. Cloth, 235 pages, \$1.75.

"The New Latin America," by J. Warshaw, Ph. D. Cloth, 415 pages \$3, net.

The Sunday School Times Company, Philadelphia.

"Outline Bible Studies," by Rev. Henry W. Frost, D. D. Cloth, 352 pages, \$2.

"The Cross in Faith and Conduct," by Rev. Gordon Watt, M. A. Cloth, 120 pages, \$1.

"Christ the Key to Scripture," by Rev. W. Graham Scroggie. Paper, 56 pages, 25 cents.

"How to Study the Four Gospels," by Rev. W. H. Griffith Thomas, D. D. Paper, 48 pages, 25 cents.

Westminster Press, Philadelphia.

"If I Were Young Again," by Amos R. Wells, Litt. D. LL. D. Paper gift edition, 40 pages, 40 cents.

American Sunday-School Union, 1816 Chestnut St., Philadelphia.

"After Ninety Years," by Edwin Wilbur Rice. Cloth, 167 pages, \$1.50 net.

Gospel Publishing House, Springfield, Mo.

"Happy Hours with Little Folks," edited by Stanley H. Frodsham. Paper, 111 pages, 50 cents.

"Missionary Education Movement, 150 Fifth Ave., New York.

"The Land of Saddle-Bags," by James Watt Raine. Cloth, 260 pages, \$1.50.

Tabernacle Publishing Company, 29 S. La Salle St., Chicago.

"The Greatest Hymns," compiled by Geo. C. Stebbins and R. A. Torrey. Paper, 35 cents.

W. P. Blessing Company, 208 S. Wabash Ave., Chicago.

"The Speaker's Bible—Books of Deuteronomy, Joshua, Judges and Ruth," edited by Rev. James Hastings, D. D. Cloth, 484 pages, \$4.

Oxford University Press, 20-35 W. 32d St., New York.

"Marked Testament," Grain Cloth, 25 cents.

The Pearl Press, 605 Wallace St., York, Pa.

"Kingdom Mysteries," by a student of the Word. Paper, 27 pages, 25 cents.

Nutshell Publishing Company, 431 S. Dearborn St., Chicago.

"Catholic, Jew, Ku Klux Klan," by George S. Clason. Paper, 64 pages, 25 cents.

The Promise Company, 2345 N. Talbott St., Indianapolis, Ind.

"The Great Question," by Gustavus Emanuel Hiller. Cloth, 292 pages, \$2.

Yogi Publication Society, 800 N. Clark St., Chicago.

"When It Was Light—The Message from the Stars," by Henry Lee Stoddard. Cloth, 292 pages, \$10.

Samuel W. Tatnall, 178 1-2 Van Anden St., Auburn, N. Y.

"The Comfort of the Scriptures," Tract.

News and Truths, Murray, Ky.

"Bible Briefs against Hurtful Heresies," by H. Boyce Taylor, Sr. Paper, 94 pages, 35 cents; \$3 per dozen.

Third Presbyterian Church, Chester, Pa.

"Thirteenth Annual Report, Summer Bible School, 1924."

Pickering and Inglis, Glasgow.

"Fully Furnished," by Dr. F. E. Marsh. Cloth, 398 pages, 1/6 net.

"Daily Meditation," calendar, 1/6 net.

"Daily Manna," calendar, 1/0, net.

"Golden Grain," calendar, 1/3, net.

"Golden Text," calendar, 1/3, net.

"Young Folks," calendar, 1/0, net.

"Bible Almanac," 2d, net.

"Daily Light Almanac," 1 1/2d, net.

"Our Home Almanac," 1d, net.

Christian Colportage Association, 37 Ardingdon St., London, E. C., or The Fraser Town Book Depot, Bangalore, India.

"The Living Word as Revealed in the Written Word," by A. McD. Redwood. Paper, 31 pages, 6d.

Sovereign Grace Union, 98 Camberwell Grove, London, S. E. 5.

"Peace and Truth," edited by W. Sinden. Quarterly publication, 2d.

John Ritchie, Kilmarnock, Scotland.

"Robbin Island," by James W. Fish. Cloth, 210 pages, 3/6, net.

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THE MOODY BIBLE INSTITUTE

Written in the Guest House,
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Belfast, Ireland

A peaceful spot, where friends can meet
And worship at the Master's feet;
Where worldly cares and strivings cease,
And all around is perfect peace.

A hallowed spot, where voices raise
A constant song of joyous praise
To the Redeemer's precious name,
Who is through all the days the same.

A sacred spot, within whose halls
The voice of Jesus ever calls,
And eager voices answer, "Yea,
We go, O Lord, with Thee today."

O, may thy walls forever stand,
A mighty tower in the land!
'Twas here that D. L. Moody prayed,
And God hath thy foundations laid.

MISS DOROTHY DIETZ

Miss Dorothy Helen Dietz, '23, has been appointed Assistant to the Superintendent of Women, in which office she has for some time been serving acceptably.



STUDENTS OF OTHER DAYS

Mrs. E. P. Ware, '24, harpist, is teaching music and Bible at San Marcos Baptist Academy, San Marcos, Tex.

John Calvin Leonard, S. D. T., Ph.D., '12, has been installed as minister of the J. Addison Henry Memorial Presbyterian Church, Philadelphia, Pa.

Merrill T. MacPherson, '14, with Mrs. MacPherson, has accepted a call to Spencer Memorial Church, Brooklyn, N. Y.

Harry R. Swanson, '22, is pastor of Arenac Community Church, Standish, Mich.

G. E., '14, and Mrs. Vinaroff are engaged in evangelistic meetings in Marion, Ohio.

Phebia B. Lamont, '19, is director of religious education of the Y. W. C. A., South Bend, Ind.

Lewis H. Votaw, '23, has been ordained to the ministry and is pastor of the Baptist church, Kingsley, Mich.

William H. Swann, '98, serves three Methodist churches in or near Rockville, Mo.

John Porter, '06, is a pastor at Cheltenham, Ill.

May Bankson, '24, is a home mis-

sionary in Oregon under the United Presbyterian Board.

Rose M. Horton, '16, and Mr. and Mrs. J. G. Stephenson, '16, with their family, are home on furlough from Kenya Colony, East Africa.

J. W. Bell, '17, writes that missionary teachers of his district have been invited by officials to teach in the Government schools at Aru, East Africa.

Mr. and Mrs. George Woodley, '14, missionaries of the Africa Inland Mission in Kijabe, Kenya Colony, East Africa, are witnessing definite conversions and marked spiritual growth among the natives under their care.

William J., '24, and Mrs. Hooker (Florence Rowe, '23), located at Lower Salem, O., serve four churches in that vicinity.

Martha M. Schlatter, '17, is soloist and member of the Westminster Choir, Dayton, O.

As associate pastor of the First Baptist Church, Mansfield, La., Lawrence C. Riley, '21, directs the music and young people's activities.

Edwin Noel, '24, is a pastor at Blissfield, Mich.

Harold C. Hickson, '22, and Sam McGuigan, '21, located at Rawlins, Wyo., have been engaged in evangelistic and Sunday-school work in surrounding states.

PRESENTING HOME MISSIONS

Mrs. May Leonard Woodruff, corresponding secretary of the Women's Board of Home Missions of the Methodist Episcopal Church, recently addressed the Institute students. In reviewing the work of this organization Mrs. Woodruff paid a high tribute to the faithful, self-sacrificing missionaries. "I was always conscious of mentally putting my missionaries on pedestals," said Mrs. Woodruff, "but after visiting them in their various fields and observing their remarkable self-forgetfulness and the extraordinary results of their work, I found myself placing halos of glory upon their heads." She dubbed the mountain sections of Kentucky and Tennessee the "Land of Do-Without."

Mrs. W. H. C. Good, vice president of the organization, accompanied Mrs. Woodruff. She said she was always glad to receive applications for the work of the Board from the students of Moody Bible Institute, and expressed great confidence in their training for service.

EVERY STITCH SET WITH PRAYER

In a California bungalow, surrounded by loving children, lives one of the Institute's warm friends, Mrs. D. I. Holt, a lady of culture and refinement, who is now in her eighty-second year. As a

young woman, she volunteered for missionary work abroad, and there received a wealth of experience, the pleasant memories of which have filled ensuing years with joy.

When an accident rendered her unfit for active service, Mrs. Holt, with characteristic optimism, believed that God was calling her to a life of more constant prayer than had ever before been possible. Crippled and confined to her home, she is becoming a master in the art of true intercession. "I never close my eyes at night," she writes, "until I have asked God to help and bless the Institute."

Mrs. Holt's skilled fingers and loving heart combine to produce beautiful needlework. Lovely quilts are her special delight. Referring to one which she sent to the Institute, she writes, "This is my thank offering to your work—God's work. I have worked very hard to do it, and now I send it as my last offering. You remember my age, eighty-one, and I do not see very well; but I have woven in all my stitches with prayer for your work. Can you not sell this quilt and use the money for your work?"



Mrs. D. I. Holt

The Institute greatly appreciates the sacrifice and devotion which this gift represents, and feels that there may be among its readers some one who would wish to own, as a constant reminder of a beautiful life, this unusual quilt made of silk and velvet pieces in gay colors. At Mrs. Holt's suggestion, the quilt will be given to any one who requests it in return for a generous gift to the Institute.

LITTLE VISITORS ARE CHAMPIONS IN BIBLE MEMORIZING CONTEST

Two little girls from the Minnesota iron range, who spent a week at the Institute, were Sylvia Swen, fourteen, and Aino Kinnunen, thirteen, who won the trip to Chicago by memorizing more than one thousand Bible verses. The contest was conducted by Rev. and Mrs. Lloyd Hunter, missionaries of the American Sunday School Union, who accompanied them.

Mr. and Mrs. Hunter are both Institute graduates. In six years they have organized Christian work in 175 communities, with 70 Sunday-schools.

Twenty summer Bible schools were held the past summer. Sixty thousand Bible verses are memorized annually, principally by children outside of Sunday-schools, and practically all these children are converted by the Scriptures thus learned.

More than fifty boys and girls have been placed in positions which pay their way through high school in Duluth and other cities, for all of whom Mr. Hunter is personally responsible. Several other young people are preparing for missionary work in Bible schools, and three are now at the Moody Bible Institute.

To Sylvia and Aino Chicago was a wonderland with its sky-scrappers thirty stories high, its elevated trains, street cars and busses—things they had never seen before.

Both girls have a definite Christian experience. Sylvia has been a soul-winner since she was converted at nine. The first year she won six of her playmates to Christ, and the next year seventeen. Three stalwart brothers who fought in France were converted after she had prayed for them herself and earnestly requested the missionary to help her pray for them.

Aino gave this testimony while in

Chicago: "When I told the older folks in our town that I was converted, they laughed and told me I was too young to be a Christian. So I studied my Bible and I found where it says, 'Remember now thy Creator in the days of thy youth,' and I decided I was not too young to do that."



Sylvia Swen and Aino Kinnunen

CONFERENCES IN THE NORTHWEST

During October and November Dr. Gray, and Dr. W. P. White, of the Extension Department conducted very successful conferences in Spokane, Seattle and Portland. Notwithstanding inclement weather most of the time, the attendance at all meetings was uniformly large, on several occasions beyond the normal capacity of the churches. A gratifying feature was an unusual representation of ministers of different denominations, some of whom omitted their Sunday evening services to permit their people to attend. While Bible exposition and doctrinal addresses constituted the program, the evangelistic note was always heard, giving opportunity to the pastors to appeal for definite decisions.

In some respects, the best conference was at Calvary Church, Portland, Rev. B. B. Sutcliffe, pastor. The meetings were held under the auspices of the Portland Union Bible Classes of which Mr. Sutcliffe is the greatly beloved teacher. He is an Institute graduate and was for years a valued teacher and executive here. This gave him an advantage in presenting its work before the conference, with the result that several young people became interested, and many pledges were made for Institute support.

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant and Mr. Sidney E. Cox conducted a protracted evangelistic campaign at Niles, O.

Miss Virginia C. Williams is engaged with the Y. W. C. A. of Austin, Tex., until January 1, 1925.

Mr. C. E. Putnam's schedule has included meetings at Kidron, O., Lancaster, Pa., and Dearborn, Mich.

Rev. J. A. Sutherland conducted evangelistic meetings in Columbus, O., and Wilmington, N. C.

Unusual blessing attended the recent ministry of Rev. George E. Guille at

Charleston, S. C. He also conducted a Bible institute at Muskogee, Okla., under the auspices of Mrs. O. T. Graham's Bible class; spoke extensively at Charlotte, N. C., and at St. Louis, Mo.

Miss Elinor Stafford Millar delivered the main address at the dedication of the Montebello camp for girls, at St. Louis, and spoke at the Women's Missionary Society at Westminster Presbyterian Church. At Booneville, she gave devotional studies at the Women's Synodical of Missouri, and spoke at Kemper Military School.

Dr. Henry Ostrom is preaching this fall at Elim Chapel, Winnipeg, Man., and co-operating with Mr. Sidney T. Smith, an Institute trustee, and Mr. Peter MacFarlane, of St. Paul, is conducting Bible conferences in Minnesota. In the Beltrami County Bible conference, held recently at Bemidji, eight denominations united. Other meetings have been held at Warren and Stephen, Minn., and at Detroit, Mich.

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DEATH OF CHARLES E. COWMAN

The entire evangelical cause, and especially the Oriental Missionary Society of which he was the honored president, suffered a great loss by the death of Charles E. Cowman, who died at Los Angeles, Calif., September 25. Mr. Cowman was a student at the Institute in 1897, and for many years a missionary in Japan. Numerous Bible schools in China, Japan and Korea perpetuate his memory.

BORN

To H. M., '16, and Mrs. Harper, '17, a son, Robert William, Sept. 22, Doylestown, Pa.

To Harmon S., '20, and Mrs. Nixon, a son, Paul Robert, June 23, Kijabe, Kenya Colony, East Africa.

To William J., '17, and Mrs. Gee, a son, Paul Stanley, April 18, Congo Belge, Africa.

MARRIED

Virgil E. Squibb, '22, and Irene B. Wiltrot, '22, Oct. 8, Bourbon, Ind.

William A. Mundy, '21, and Lily Pierson, '20, Oct. 27, Newark, N. J. Mr. and Mrs. Mundy sailed Oct. 29 for East Africa under the Africa Inland Mission.

Lance Brenton Latham, '18, and Virginia Highfield, Oct. 14, Chicago.

DIED

Samuel Robert Moyer, five-year-old son of R. L., '15, and Mrs. Moyer (Effie



First Baptist Church, Benton, Ill.

First Baptist Church, Benton, Ill., of which James B. Little, '15, is pastor. Dr. J. E. Conant and Mr. Sidney E. Cox, of the Institute Extension Department, expect to hold a union evangelistic campaign in this building in January.

Rock, '14), Oct. 4, Minneapolis, Minn. Myrtle Hoover, '23, Sept. 11, Oak Park, Ill.

Peter Rose, '98, Sept. 20, London, Eng.

See Advertisement of
Department 444
on page 202.

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A GOOD RESOLUTION

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EVANGELISM AND THE GOSPEL IN PRINT

Revivals may be hastened by the faithful reading and distribution of evangelistic literature—tracts, booklets and books. Publications inciting prayer would obviously be in season. Comparatively few pastors or other Christian workers correctly appraise the value of "the printed page" at a time when there is a yearning for souls.

PROMOTING PRAYER

The universal Week of Prayer regularly falling in the early days of January may be effectively anticipated by a thoughtful reading during December of one or more of the world's best known devotional works.

Among other books of real value for this purpose may be safely commended Torrey's *How to Pray*, Murray's *With Christ in the School of Prayer*, Pierson's *Lessons in the School of Prayer*, Phelps' *The Still Hour*, Moody's *Pervading Prayer*, Trumbull's *Prayer: Its Nature and Scope, Bounds' Power Through Prayer*, McGaw's *Praying Hyde*, and the like.

READING AND THE PULPIT

We believe in reading. The preacher of all men must be a great reader, but he must be a select reader. No man can afford not to read. No preacher can afford to be a sparse or a lazy reader. He must be pre-eminently a great reader. The books demanding and deserving his reading are not numerous, as we have often tried to impress, but these few will absorb a vast amount of his time because they are vast in their reach and in their depth and in their relatedness. A careful and thoughtful man can detect in a few moments, in listening, whether the preacher is a reader or not. We commend the following words from the greatest preacher the world ever saw. We mean Charles H. Spurgeon. We regard him as the greatest uninspired preacher of all history. He says:

"Paul had a few books, which were left wrapped up in the cloak, and Timothy was to be careful to bring them. Even

an apostle must read. Some of our self-sufficient brethren have thought a minister who reads books and studies his sermons must be a very deplorable specimen of a preacher.

"A man who goes up into the pulpit, professes to take his text, on the spot, and talk any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call 'a dish of dead man's brains'—ah, that is the preacher. How rebuked by the apostle! He is inspired, and yet he wants books! He has been preaching for thirty years, and yet he wants books! He has seen the Lord and yet he wants books! He has had a wider experience than most men, and yet he wants books! He had written the major part of the New Testament, and yet he wants books!

"The apostle says to Timothy, and so he says to every preacher, 'Give thyself unto reading.' The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.

"Brethren, what is true of ministers is true of all our people—you need to read." —*Herald of Holiness*.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association.

The following contributions have been received from October 1 to 31, 1924, inclusive:

Army and Navy Book Fund: 2 Contributions, \$15.00; **Hospital Book Fund:** 9 Contributions, \$54.59; **India Book Fund:** 2 Contributions, \$11.00; **Latin-America Book Fund:** 2 Contributions, \$39.00; **Lumber Camp Book Fund:** 5 Contributions, \$20.60; **Mountain Book Fund:** 90 Contributions, \$529.85; **Pioneer Book Fund:** 6 Contributions, \$63.00; **Prison Book Fund:** 605 Contributions, \$3,022.93; **Free Tract Fund:** 6 Contributions, \$2.65.

FREE GRANT OF BOOKS

Literature was sent out on account of the Book Funds named, from October 1 to 31, 1924, inclusive:

Hospital Book Fund: To 13 points in ten states: 523 Colportage Library books, 519 Evangel Booklets, 677 Pocket Treasurys, 225 Emphasized Gospels, 623 tracts.

Latin-America Book Fund: To 12 points in five countries: 475 "Way to God" and 223 "All of Grace," in Spanish.

Mountain Book Fund: To 8 points in six states: 1,221 Colportage Library books, 1,523 Evangel Booklets, 1,221 Pocket Treasurys, 351 Emphasized Gospels.

Pioneer Book Fund: To 15 points in eleven states and Canada: 342 Colportage Library books, 760 Evangel Booklets, 800 Pocket Treasurys, 50 Emphasized Gospels, 526 tracts.

Prison Book Fund: To 49 points in twenty-two states and Canada: 1,306 Colportage Library books, 1,142 Evangel Booklets, 1,968 Pocket Treasurys, 347 tracts, 2 Testaments.

Army and Navy Book Fund: To 2 points in two states: 32 Colportage Library books, 100 Emphasized Gospels, 450 tracts.

Lumber Camp Book Fund: To 1 point in one state: 100 Colportage Library books, 165 Evangel Booklets, 150 Pocket Treasurys, 50 Emphasized Gospels.

The total amount of literature sent on the above Book Funds during October, is as follows: 3,999 Colportage Library books, 4,109 Evangel Booklets, 4,836 Pocket Treasurys, 776 Emphasized Gospels, 2 Testaments, 2,392 tracts.



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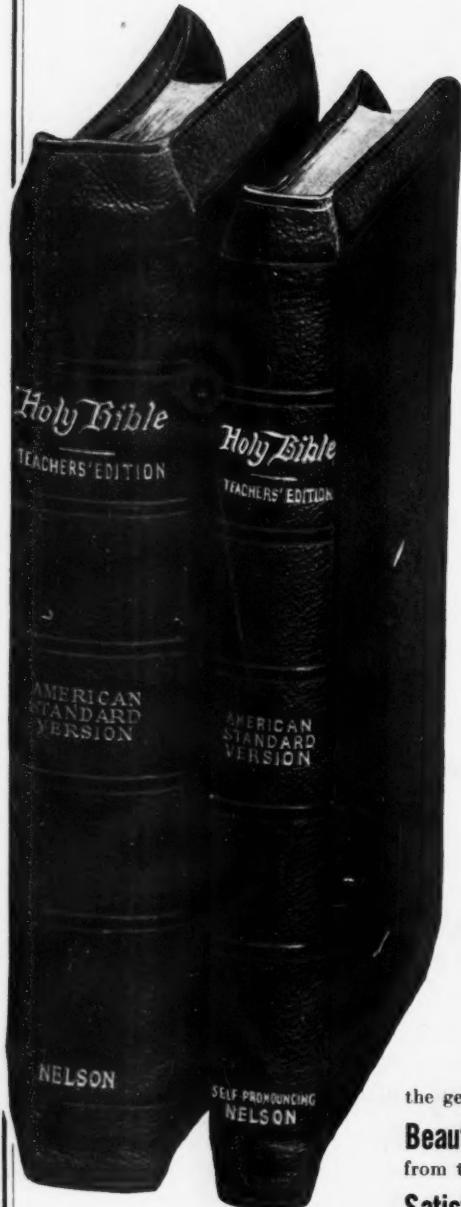
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19. ^{10.}	14 The ^{10.} law of the wise is a
6.9-11.	of life,
4.20.	That one may depart
21.25.	² snares of death.
12.27.	15 ^{10.} Good understanding ^{10.} giv
3.25.	But ² the way of the trans
11.3.	hard.
11.24.	16 ver. 19; ch. 10. 24. ^{10.} Num. 15.31;
12.20.	^{10.} ver. 21. ^{10.} ch. 10. 11. 14. 27 ^{10.} x Ps. 1.
12.33.	4. Ps. 111. 10. ² ch. 21. 8
6.6.10.	17 Or, ^{10.} correction ^{10.} Or, ^{10.} tro
2.5.	18 Or, ^{10.} desire of the treacherous is
4.18.	19 Or, ^{10.} causeth shame and bringeth
29.3.	20. ^{10.} Heb. uprightness of way.
24.20.	21. ^{10.} Heb. uprightness of way.
18.5.	22. ^{10.} Heb. uprightness of way.
11.14.	23. ^{10.} Or, ^{10.} rebuk

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